

THE
CHINESE RECORDER
AND
Missionary Journal.

VOL. XXXIV. No. 6.

JUNE, 1903.

{ \$3.50 per annum, post-
paid. (Gold \$1.75.)

Christian Literature in India.

BY DR. TIMOTHY RICHARD.



CHRISTIAN Literature Committee of nineteen missionaries was appointed to draw up recommendations for the Decennial Missionaries' Conference held in Madras, December, 1902. We extract the following from their Report :—

THE PRODUCTION OF LITERATURE.

(1). The production and distribution of Christian literature is an essential part of mission work, and while men of gifts and experience are required to produce literature, the whole missionary body should take part in its circulation.

(2). To meet the great and growing need for Christian literature, men should be set apart to organise the preparation of suitable books, tracts, and leaflets, and to increase their circulation. In every large language-area one or more persons should be set apart for this purpose, and in the smaller language-areas a missionary with literary aptitude should be relieved of other cares as much as possible, that he may give the larger portion of his time to literary work in that vernacular. This will require men of special gifts and wide culture, who should not only be able to write effectively themselves but also to stimulate and guide others in this direction.

(3). These men must for the present be provided and supported by the Missionary Societies, as the various Literature Societies have not funds for this purpose.

(4). The literature published should be especially prepared for the people of the land. Much discussion has taken place regarding the use of translations, and it is generally agreed that, except the Bible, very few English or other books will repay the labour of a close translation into an Eastern tongue. The translator must be free to

add, alter, adapt and reject as he proceeds. The preparation of an original work should be, ordinarily, in the vernacular itself; but in some cases, in which the book is likely to be useful in more than one language, English may be used by those who are familiar with the religious and secular thought of the people and then translations made into different vernaculars. The writers must be prepared to recognise everything helpful and true in the religion, customs, and practices of the people; and in all their preparation they must have ever in view the persons among whom the publication is to circulate.

(5). The literature must be idiomatic in style, abounding in illustration and imagery, and thoroughly intelligible to the people.

(6). The publications should be clearly printed, and, where possible, suitable pictorial illustrations should be inserted. It need not be said that the picture should illustrate the letter-press and not the letter-press the picture. Cheapness, however, is essential.

THE PRESENT SITUATION AND THE WORK TO BE DONE.

Mission work has vastly developed during the last decade. Every department has been strengthened and extended. The many schools and colleges scattered over the country are yearly sending forth thousands of boys and girls, young men and women, who must have suitable literature provided for them, or their education will have been largely in vain. Hence the cry for literature comes from every quarter and from nearly every class of the community. The Christian congregations need books to enable them to understand the Bible and to stimulate their spiritual life. Christian preachers and teachers especially require books to help them in developing the church. The Hindus educated in English have, it is true, the whole field of English literature to roam in, but much of this cannot be understood by them, and it is absolutely necessary that special literature in English should be prepared for this large class of readers. The youth of both sexes that leave the vernacular schools have a very inadequate supply of useful literature apart from that supplied through the agency of missions. These must have books, tracts, newspapers of a healthy tone provided for them. The Mahomedans require a special literature, and much that has been written for them is now more or less out of date. For every class of the community, for both sexes, old and young, the need for sound literature is clamant. Every one recognises the necessity for action.

Literature is a field where missionaries of all Societies can readily combine without raising prejudices. Denominational literature, as such, will necessarily and always be provided by the denominations themselves. But outside such literature there is ample scope for combined missionary enterprises.

Your Committee fully recognises the invaluable work by the various Tract and Literature Societies. Organisation on a larger scale is the need of the hour; but this does not involve the setting aside of that which already exists. The purpose of the following Resolutions is to strengthen the existing agencies and to extend their influence by enlisting the help and sympathy of a larger number of persons who are interested in the production and circulation of Christian literature. The time has come for a united forward movement in Christian literature. To help in fostering this movement, your Committee is convinced that a wider and more detailed organisation of the missionary forces is imperative. It therefore recommends the Conference to pass the following resolutions.

Among the Resolutions passed are the following:—

Resolution VI.

To the Committees as above appointed the Conference relegates the following subjects, which it commends to them as especially important:—

- (1). The establishment or encouragement of newspapers conducted on Christian principles for the benefit of non-Christians, or the general public.
- (2). The establishment of periodicals for Christians, where they do not exist.
- (3). The establishment or encouragement of periodicals and the publication of books for women.
- (4). The preparation of suitable school books and the careful oversight of educational publications.
- (5). The consideration of anti-Christian publications and attacks on Christianity, in newspapers and periodicals, and the preparation of suitable replies, where necessary.
- (6). The preparation of a review catalogue of the works published each year in the vernacular area.
- (7). The improvement of Christian hymnody, both for children and adults.
- (8). The preparation in metre of small booklets, and especially selections from Scripture.
- (9). The encouragement of literature for Sunday Schools.

Resolution VIII.

The Conference relegates the following subjects to the General Committee for disposal:—

- (1). The production of a series of small books, in which there shall be little or no polemic against non-Christian faiths as such,

setting forth in a sympathetic spirit the chief points of the Christian faith and practice and appealing to the spiritual nature of the reader.

(2). A series of Manuals for enquirers, stating briefly the elements of Christian truth.

(3). Books on Christian Evidences best suited for the class instruction of non-Christians. (The Resolution passed in the joint session of the Educational and Literature Committees more fully describes the nature of the books required.)

(4). Separate handbooks of Indian non-Christian religions for theological students.

(5). Books to aid missionaries and evangelists.

(6). Devotional literature for Christians.

(7). Literature for the home (including story books).

(8). The Scripture Instruction Scheme formulated by the Committee appointed by the South Indian Missionary Conference.

(9). Books suited to help in the study of the Bible and adapted to the need of Indian readers.

(10). Books and tracts especially adapted to meet current phases of thought among educated men of different religious faiths.

(11). The translation into English of publications on the Hindu, Jain, Buddhist, or Mahomedan controversy, which would be useful for translation into other languages.

(12). Temperance and purity literature for schools and general circulation.

(13). Homiletic hints.

(14). The publication of a magazine suitable for women and general circulation.

(15). The re-publication of cheap editions of English books suitable for Indian readers, with annotation where necessary.

(16). The interchange of pictorial blocks.

(17). Missionary literature for Christian natives.

THE CIRCULATION OF LITERATURE.

The foregoing Resolutions deal chiefly with the production of literature. It is very possible to provide a large stock of publications, which will remain on the shelves of the depôts to be discoloured by damp and devoured by white ants. The demand for literature is great, but not so large as it ought to be. This rises partly from the poverty of the people, who have little money to spare for things not absolutely necessary, and partly from the general apathy and indifference that prevails in the East. The people need books, but when these are provided, they must be taken to the people. Missionaries and Christian workers of all kinds must perform this necessary duty.

The Committees that have been appointed will be able to stimulate the circulation of the literature produced. They will suggest methods suited to their particular localities. There are, however, plans that can be readily adopted by all. These are briefly enumerated.

(1). A stock of books, tracts, and leaflets should be kept in every station, and where possible a book-shop opened.

(2). The missionary should see that each evangelist takes with him a supply of suitable literature for sale or free distribution.

(3). After every preaching service, books should be offered for sale.

(4). A person should be appointed to sell in every local market; for then the people have money and are more likely to buy. In some places it will be possible to visit the railway station for a similar purpose.

(5). While travelling by train, many a leaflet or tract will be gratefully accepted and read by the travellers. Much literature can also be disposed of to workmen during the hour allowed for food.

(6). School teachers, Zenana visitors, Bible-women, and workers in hospitals should be encouraged to sell publications.

(7). Colporteurs should be appointed where a proper number of books can be sold, and men of the right stamp found.

In view of the pressing importance of an increased circulation of Christian literature, your Committee recommends the Conference to pass the following resolutions.

Among the Resolutions passed are the following :—

Resolution X.

The Conference is profoundly impressed with the importance of disseminating everywhere and by all means pure wholesome literature in order to counteract the pernicious effects of the unhealthy literature so largely circulated, and also to place before the people the way of salvation through Jesus Christ.

Resolution XI.

The Conference urges on all members of the missionary body the great need and fruitfulness of increasing the circulation of vernacular and English literature by (1) the establishment and efficient maintenance of reading-rooms, branch depositories, and colporteurs (when suitable men are available); (2) by making the circulation of literature an integral part of the duty of each mission worker; (3) by utilising our schools and colleges as a means of bringing Christian books and Scriptures to the notice of the pupils and students, and thus promoting their sale; and (4) by using every

available opportunity such as those afforded by preaching services, markets, hospitals, railway travelling, the dinner hour of workshops, and the like.

Resolution XII.

With reference to the subject of colportage, this Conference urges that, while every mission worker should take part in the circulation of Christian literature the work of a colporteur should be entrusted only to those whose gifts and training fit them to commend that literature intelligently to purchasers and to act as efficient salesmen.

Resolution XIII.

The Conference is further thoroughly convinced that the circulation of literature would be greatly increased if each missionary would cause to be kept in a simple tabular form the number of books, tracts, and leaflets circulated monthly by himself and his fellow-workers. The expenditure of time involved would be but slight, while the gain in accuracy and definiteness would be considerable.

The following table is recommended for general adoption by missionaries for the above purposes:—

*Number of Bibles, Books, etc., excluding School Books,
circulated by*.....

Month.	Bibles.	Testaments.	Portions.	Total.	Books.	Tracts.	Leaflets.	Total.	Total Proceeds.
--------	---------	-------------	-----------	--------	--------	---------	-----------	--------	-----------------

A book is a publication priced at one anna (or three cents) or above. All publications below an anna in price are called tracts. Leaflets are two or four-paged tracts for free distribution.

Resolution XVI.

The Conference in considering the necessity of securing for all publications a careful reading, wishes to emphasise its conviction that this aim will, as a rule, be best secured by the sale rather than by the free distribution of literature, except in the case of leaflets and very small tracts.

The circulation by sales in India and Ceylon during the decade 1891-1900 was rupees 1,956,619; average rupees 195,661 per annum, or, reckoning rupee as fifty cents Mexican, equals \$97,500 per annum.

Receiving Contributions from the Heathen.

BY REV. HUGH W. WHITE.

IN establishing the church on new ground some brethren think that what they conceive to be an error on the part of the existing church should be corrected by declining to receive aid, at least pecuniary aid, from unbelievers. While appreciating the conscientiousness that would be willing to make the missionaries and the church appear to Chinese friends ungrateful for proffered kindness, I yet fail to see the necessity for declining such help, and on the contrary believe that it is to be desired on the ground of the principles involved, of the examples given in the Word, and of the practical advantage to the giver and to the receiver.

Three principles are involved. 1st. Are such offerings a hypocritical mockery, a pretence of offering to God, a gift as obnoxious to the Holy Spirit as the offering of Ananias and Sapphira? If so, we should accept the negation as proved. But such gifts may be, and, I believe, as a rule are made from inferior, yet not impious motives. If the Chinese of Soochow appreciate the secondary advantages of a Christian university to their community, or if the Chesapeake and Ohio Railroad Company understand that the work of the Y. M. C. A. tends to make their employees sober and faithful, there is nothing hypocritical or impious in either case in their giving to the furtherance of these institutions. The secondary advantages of the Gospel should be neither overestimated nor despised as an auxiliary agency in the Christian propaganda. 2nd. Is the receiving of such funds liable to the objection that Paul made to the marriage of believers with unbelievers, "what agreement hath the temple of God with idols?" (2 Corinthians vi. 16). That is to say, does it violate the principle of separation between God's people and the world? *Per contra*, not to receive them would savor of the ascetic exclusiveness that could not understand why Jesus should eat with sinners. 3rd. It may be supposed that God is not honoured with the rewards of iniquity. While God does specially love the cheerful giver, yet he gets honour in all his works. Not only may the offerings prompted by inferior motives be, in His wisdom, used to good advantage, but even "the wrath of man shall praise thee." He is honoured in Moses and in Pharaoh, in Hezekiah and in Sennacherib, in James, the son of Zebedee, and in Herod, *volens volens*; men must honour God. "Some preach Christ even of envy and strife, and some also of goodwill . . . notwithstanding, every way, whether in pretence or

in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." God's honour is not dependent on the motive that may prevail in man's mind; in his crucible all that is foul or tainted disappears.

Let it be noted further that while the discussion regards only pecuniary contributions, the principles involved are of wider application. A contributor may put a dollar in the plate, hand a check to the deacon, take a bag of potatoes to the pastor, give his money's worth in professional services, or give passes on railroad or turnpike. Indeed local and general governments contribute remission from taxes and other privileges, if not salaried benefices. Money is but a token; the essence of value is not twenty-five and eight-tenths grains of gold stamped by the United States government, nor a coin with King Edward's stamp. The range of the question includes everything given to the church as a church, whether by government or by individuals. The ramifications of the subject, if pursued to their legitimate conclusion, would be far reaching.

It has been said that the apostles did not receive money from the heathen. This while not directly contrary to Scripture, is yet a sheer presumption. Furthermore, since there is no record of Christ or the apostles declining contributions from any one on the ground that he was an unbeliever, the more natural inference is either that no contributions were offered or that they were received. Indeed, so far as we know the ordinary expenses of the Lord were his food and clothes, and he frequently received the former from unbelievers, even from Pharisees. And when, e.g., the barbarous people of Melita, impressed by Paul's miracles, loaded him up on his departure with all that he needed, it requires no little stretch of the imagination to infer that if an old heathen woman, whose son had just been healed, brought Paul a chicken, he refused it; or that if some fisherman, whose wife had been healed, brought a mess of fish, Paul declined it on the ground that the man himself had not been baptized, nor would the principle be different if we suppose that the governor of the island may have furnished him a few coins.

It is difficult to see how one with the Old Testament open before him could hesitate to receive aid from unbelievers. God told His people not only to receive, but to demand of the Egyptians, not merely contributions of surplus funds, but their very jewels and raiment, which offerings were used for personal expenses and for the tabernacle when it was afterwards built. When Solomon needed assistance in building the temple, he called on his father's old friend, Hiram, and that heathen, appreciating the importance of being on good terms with such a powerful neighbour, especially as

'his country was nourished by the king's country,' gladly countenanced his plan, sold him materials, hired workmen to him, made a league with him, and worked hand in glove with him in the building and in later projects. Again the heathen Cyrus, recognizing that his success was due to the God of the Hebrews, who had prophesied it long before, and wishing to obtain a continuance of that favor, orders the Hebrews to rebuild their temple, furnishing funds "out of the king's house" (Ezra vi. 4); the edict is reissued by a heathen successor and the vexatious heathen enemies of the Jews are ordered to aid in executing the decree.

A pastor that won the hearts of all that knew him, Rev. A. R. Cocke, D.D., of Virginia, used to say that if you would make a man love you, get him to do something for you. What pastor does not know that a man hears the Word more readily when he has lent the preacher a horse, when he has given the church a stove, or has shoved a saw on the church timbers? What woman will not hear the pastor for whom she has cooked a meal or spread a bed? The principle enunciated by the Lord in another connection is true here also, that "where your treasure is, there will your heart be also." So the Chinaman's heart will the more easily follow his silver into the church.

The *seeking* of contributions from the heathen is another question, and it goes without the saying that no contribution should be received whereby the church would be compromised or the dignity of the cause lowered. God asks no favors of heathen at home or abroad. We need scarcely expect an imperial edict requiring our enemies to help us build, but we should be grateful that now some are beginning to appreciate even the secondary benefits of Christianity, and if we are wise we will encourage this interest.

Memorial from Chinese Christians to the American Board.

WE, the chosen servants of our common Lord in Pao-ting-fu, to our brethren of the Congregational Church in America, Greetings.

May the exalted Lord who shines like the sun protect like a shield, bestowing the spirit and strength of faith, full and overflowing, in the hearts of our believing brethren and sisters.

We often think of the abounding love of our Christian friends in America, and our hearts are filled with gladness, because in the former years our forebears were in the bondage of sin and entangled in the net of evil; then all unexpectedly the church in America,

gladly giving of their money, sent warm-hearted brethren to cross wide seas and suffer perils, coming in the strength of the spirit and doctrine of our Savior to rescue our beloved ones from the bondage of Satan. This grace came to them like a re-creation—a new birth.

And now there are younger generations coming up who have been born into and nourished in the church and in the schools which it has established until this day. The church too is growing, even if it has had trials, and although we have seen the eruption of the Boxers by whom our church was scattered for a time and forty of our number were killed by them, still the number of those who were drawn toward the church and glad to listen to the blessed doctrine is greater than ever before; the power of truth to win hearts is irresistible.

Some years ago we read in one of our church papers a translation of an essay on self-support, in which the church of China was exhorted to try to advance in this direction. As we read this article and began to comprehend its meaning, we realized that there should come a time of weaning for the child; it could not for a life-time be carried in the bosom and waited upon.

Rather would we be like the vine branch, whose tip is buried beneath the ground, absorbing the juices of the earth and growing into an independent member of the family.

So after reading that essay we started in our Pao-ting-fu Congregational Church a society, the members of which pledged themselves every day to lay aside from the money which the Lord gave them that day for their food at least a cash or two, which should go into the fund for this purpose.

This was something like an ancient custom in our country, in which those who wish to purchase merit for the next world would take from the pan of grain, before it is cooked for a meal, a handful and drop it into some vessel there to accumulate in this way until they can use it for some benevolent purpose. This is called in our common phrase "The grain stolen from the pan," by which every one knows what is meant. Our little stealings from our daily meat have thus accumulated to the sum of \$422.32 (silver).

After the destruction caused by the Boxers we had no chapel to meet in, and our services were held all the first winter in an open court-yard. Afterward we repaired an old stable enough to make it usable as a chapel. In this we meet to this day, but it is far too small for our needs, and many have to sit outside the door, so that it is not easy to proclaim the truth, so that it even reaches ears, to say nothing of hearts. But now a new idea has been given to us.

The martyrs of the fateful year of 1900 are buried in a long row of graves on the most sightly part of the enlarged mission compound. We have hoped some time to erect a suitable monument to them, but it has been suggested that we build there a memorial church which shall at once commemorate their sacrifice in a most appropriate way and give room for the increased number of worshippers. This happy thought was at once accepted by our church members and neighbors, who gladly united in opening a subscription list, and we had already gathered a sum from Christians and outsiders of \$300.34.

When yesterday after our morning service the list with pledges was first formally presented in church 256 persons subscribed \$235.28. These three sums amount in all to \$965.34 (silver) for our memorial church. Still this is a great work, and we felt that the amount we had been able to raise was but a small part of what should be for a worthy memorial. We therefore prepared 1,000 blanks for pledges to be circulated among the relatives and friends of our church members. We are, however, still like children; our abilities and strength are small. We therefore thought to present the case to the friends across the sea, who have loved to help us in the past, thinking that perhaps for the sake of those who have given their lives here, and for the sake of the living bereaved ones who still need the nourishing grace, they may be pleased to "empty their cash bags" and unite with us in this testimonial to the memory of the dead and grace to the living.

We your friends thus standing on tip-toe and stretching our gaze to your far off shores look hopefully for your response.

Remaining in the grace of our Lord, your brethren and sisters of the Congregational Church of Pao-ting-fu. May his blessing be ever with you.

Pao-ting-fu.

A Christian College in China.

BY OLIN D. WANNAMAKER, MACAO.



GREAT work this surely is. This part of China seems to be just ready to profit largely by the founding of institutions where young men can be educated in the modern manner. These young men have good minds and learn readily, and they are eager for the opportunity to study in such schools. Among the millions of Chinese in these two provinces, there are still scarcely any schools where even an attempt is made to teach anything save the Chinese language, literature, and history. The young men

must be educated. They need to be thoroughly informed and to have their minds trained by the study of language, history, and science, and their characters refined and deepened by the influences of college life. This for the individual. As for the great empire, if it can hold together—that is, if the foreign nations will stand aloof—a little longer, then for it also, as for its citizens, Christian education is the one strong hope. The school here desires to make of those who come to it for instruction stalwart, pure, and devoted Chinese, able to lead in the steady, gradual moral reformation of their country. Its work for the empire is to be the making of citizens, the making of men. In political movements, however significant, it has no part to play. It plays its part in the intellectual and moral world. If this sort of reformation can once be got well under way in the country, it seems possible that it may forestall a great deal of bloodshed.

Great satisfaction has come to me from learning how sane and sound are the purpose and the methods of those who have had in their control the development of our college. The goal is a very distant one—nothing less than the making of a university for the Cantonese—but so simple and practical are the processes being employed that one may well hope for the realization of even such a dream. At present the institution is only a preparatory school. There are three classes now: the first, second, and third-year classes. Next semester there will be four, and during the session then beginning the students farthest advanced will complete their preparatory course. They are aware that their work up to that point will have been only introductory to the college. You will join me, I think, in praising those who have begun the history of the college in a manner thus frank and thorough.

It would be hard to convey over seas a just impression of the actual achievement up to this time. I give you some dry facts. Let your imaginations fill in the difficulties overcome, and foresee the future multiplying these few seeds, thus making real to your minds the full meaning of these slight results.

At the beginning of the present semester, September 17, 1902, there were forty-one paid applications for admission. Of these applicants, thirty-two were admitted. The next semester begins about January 15, but already seventeen new applications have come in, with the required fee. We have rented a handsome new building, and can probably admit these additional students and a few others. The great difficulty is that the present teaching force cannot accomplish the best results with so large a number. Personal contact is even more needed here than in the case of American boys.

These boys come to us with some years' preparation in Chinese, but with none, or almost none, in English. From the first lesson to the end of the year, all instruction in Western subjects is given through the English language. Chinese and Chinese literature and history are taught in the afternoon.

The first-year boys begin under Dr Wisner their perilous journey through the wilderness of foreign sounds into the promised land of English pure and undefiled. They march very well. Before seven months are ended the class is not only learning the words from Dr. Wisner's "Beginning English," but is also reading daily a story of the Bible, simple stories of great men, an arithmetic, and Frye's first geography, and is learning something from each. They are taught to write—and some write an excellent hand after a few months—and they are given the first lessons in drawing.

The second-year men continue the Bible story, use a science reader, begin Frye's higher geography, go through Wentworth's grammar-school arithmetic, and continue their lessons in writing and drawing.

The third-year men have nearly completed Wentworth's school algebra and Reed and Kellogg's graded lessons in English, and are taking an elementary course in botany and zoology, which will introduce them to college courses in these branches. They study the Authorized Version of the Bible, and continue the writing exercises and the lessons in drawing.

The course outlined for the fourth preparatory year includes, among other subjects, history, political economy, elementary physics, higher arithmetic, and the beginning of geometry.

The success with which our students learn the subjects now being taught is really gratifying. As a rule, they are eager to learn and willing to study, as well as to be instructed. The faculty has made it a principle not to give what can be won by mental effort; and this principle, in greater or less degree, is daily observed. In a little farce which a few of the boys played on Christmas night, one boy asked another: "What is a telephone?" "O, look in the dictionary," was the answer. The students are getting used to this way of learning, and some of them labor manfully over the hard places before they call for help. They are full of intelligent curiosity, and not infrequently press one into a corner with their questions. Indeed, in matters of pure mental operation these boys will compare favorably with American students. It is in sentiment, emotion, imagination, and spiritual insight that they fall behind. The result of a purely scientific education, apart from moral and spiritual influences of a very strong sort, would not prove a satisfying achievement. They need culture. And by culture I certainly do not mean

only surface refining and polish; I mean that discipline of the nature which is like a great plow of God, going deep and crumbling the hard crust of the soul's field. Education is no less than this, and China is in great need of education. We long to see these young men brought to their best, and all that a college can be in this life-nurture we desire the school here to become. We call for men of sane head and large heart to help labor for God's kingdom in man's life.

Sometimes a few words from another's own lips open to view his inner self, and they are then worth more than whole printed books and discussions about him. Hear our boys speak for themselves. Every Sunday an evening meeting is held in which each boy is required to say a few words about something that interests him. No constraint is brought to bear upon any one in the selection of a subject; the boys speak of anything they care to. Here are, in substance, a few of these little speeches as I took notes from them. I have not reproduced their faulty English, but have given, I think, the content and the spirit of each speech.

Mok Ting-wa (first year): "I dreamt a voice said to me, 'Reform you China! Reform you China!' And I asked the voice: 'If you say this, tell me the best way!' And the voice said: 'If you pour out your blood over your country, you will reform it.' So the voice did not deceive me."

Wong Ka-luen (second year): "The people do love China. There are three ways to save China—blood, newspapers, and mouths of men. Martini saved Italy. China belongs, not to the Emperor, but to the people. We must first educate ourselves before we can reform our China. We must not be bystanders. If a man sees a house catching fire, and then goes to bed," etc.

Lau Yow-sun (second year): "Reform is the most important thing in China. Two ways—blood and the building of schools. If we try quick reform, the old men and the young men will not agree, and the young reformers will kill many of the weaker old men. But this is bad. To build schools will reform China. If we build schools, the country will be reformed, because we reform ourselves."

The desire for reform in their country is felt by nearly all the boys, but they differ, seemingly, very much as to the method of reform. With some of them reform means little more than overthrowing the Manchus, holding back the Europeans, and learning material science. The whole meaning involved in the reform of a great nation of people, and the long and arduous labor demanded for such a process of uplift will dawn upon them only with deeper education. A fine, promising young fellow, formerly a student

in this school, gave his life last year to the ideal of reform, and he accomplished little by the sacrifice. He plotted to blow up a Yamèn in Canton; dug the mine, set off the powder, partially wrecked the building, but injured no one. He was arrested and tortured, his own family informed on him, and his head fell under the ax. We must help these young men to labor wisely and achieve real results toward the reform of China.

Here is reform clothed in satire by a thoughtful boy who probably desires as deeply as any the good of his country:

Tong Po-yuk (second year): "When our enemies came to Kwangtung, the soldiers wore two knives, a short knife and a long knife. Then they asked everybody: 'Do you want a long life or a long knife?' If the man said, 'I want a long life,' then they said, 'You must try the short knife,' and they shaved his head. If he said, 'I want a long knife,' then they said, 'You must try the long knife,' and the man's head fell to the ground. But most of the people were afraid, and had their heads shaved, and so they wear their cues to this day."

Many of the boys, it seems, would like to get rid of these cues.

Often the speech is in the form of a story. I give you one of these, told by a boy of about sixteen years:

Ue Chung-kay (first year): "Once there was a crazy man. He and his wife were very poor. They had nothing to eat. Then his wife said to the crazy man: 'You take a firecracker and go out on the street. When you see a man, go near to him and shoot the firecracker, and he will give you money.' So the man went out. Then there was a funeral walking [sic] on the street. He went near and shot the firecracker, and the men hit him. So he went home and told his wife: 'I went out and fired the firecracker, and they hit me.' His wife said: 'That was a funeral. Now take a piece of white cloth and go out, and when you see a funeral you go near and tie the white cloth around your hat and cry, and they will give you money.' So the crazy man went out. Then there was a marriage walking [sic] on the street. So he went near and tied the white cloth on his hat and cried, and the men hit him. He went home and told his wife, and she said: 'You cannot get any money. I must sew and make money. Now, you watch; and if you see a fly or a mosquito, you drive it away.' Then the crazy man watched, and soon a fly lit on his wife's nose. So he went out and got a piece of wood and came in and hit the fly on his wife's nose, and killed his wife. So when his wife was dead he had nothing to eat, and he soon died."

I defy any modern writer to get his characters off the stage more effectively.

The Chinese are a humorous people. One Sunday evening a Christian boy said something about the fear of death. Evidently he impressed one boy as not quite sincere, since the next Sunday evening the following was the speech of this boy :

Ng Ha-loy (first year), with quiet humor: "Mr. Lewes said he wanted to die. Now, I think that when a man wants a thing he can find a way to get it. We want to learn English, and we come to this school. Now, I think there are three very danger [sic] things in the world. If a man wishes to die, he can do one of these things. One is to jump from the high mountain into the valley; the second is to jump from the high cliff into the sea; the third is to get sick and not call the doctor. If a man wishes to die, I think he can do one of these things."

I close these selections with the substance of a little talk by one of the most intelligent of our students :

Kwan Yun-chaw (third year): "A blacksmith once made an interesting experiment which teaches us a lesson. A piece of rough iron worth about five dollars, if made into horseshoes, is worth about ten dollars; made into needles, it is worth about thirty or forty dollars; made into watch springs, it is worth about seventy dollars. I do not know whether these figures are correct, but there is no doubt that rough iron is capable of being increased in value. This teaches us a lesson. The iron must go through many processes and suffer many things. The greater its value, the more it has suffered. So, if we would do anything, we must suffer. There are many great men in the world. They can do things the common people can't do; but they have suffered much that the common people have not suffered. We must study hard and suffer much if we would do anything. I have learned a proverb from an English poet that I think is very good:

We can reach our best
Only through pain and cost.

We ought all to learn this by heart."

One cannot be in China long without feeling how greatly to be prized is that spirit we call the Christian spirit, and how much to be longed for is that day when the Spirit, who is God, shall sway the minds of men in all the world. The revelation of life that Jesus made gets a deeper hold on one by the very grip of contrast with the vanity, the barrenness, and the stale unprofitableness of the world out here. Contrast these two products of human thought: A very dull Chinese youth in the Sunday school class: "Have the God a wife up in heaven?" Teacher: "Why, no!" Boy: "Then, why do people always say that God is our father?"

Contrast the mind behind that with the mind behind this, however this may have come into human consciousness:

"Holy, holy, holy! though the darkness hide Thee,
Though the eye of sinful man Thy glory may not see;
Only Thou art holy; there is none beside Thee,
Perfect in power, in love, and purity."

Phillips Brooks says: "There is where we rest the claim that Jesus Christ is the master of the world, that he opens the great richness and the infinite distances of human life, that he shows us what it is to be men."

This divine thing Christ will do for this people of the East as he is year by year doing it for the people of the West. Those who find the secret of life and are glad—these shall sing over the whole earth:

"Out of my bondage, sorrow, and night,
Jesus, I come, Jesus, I come;
Into thy freedom, gladness, and light,
Jesus, I come to thee."

*A Plea for Larger Views of our Work.**

BRETHREN, I am now a senior missionary, not by choice but by compulsion. The poet says that every man at thirty-five suspects himself to be a fool, knows it at forty and reforms his plans. I am forty. But at least when one sees the folly and mistakes of one's own life one can give the best advice to others, and, as Thackeray says, it is notorious that such advice is always taken; so here goes.

There is a motto which many people favour, "Do the next thing;" and as it is usually in Black letter and in early spelling, no doubt the word next means the nearest, and the sentiment is similar that that bids us 'do the duty that lies nearest to our hand;' and this reminds us of the hymn, 'I'll do the little I can do, And leave the rest to Thee.' Now these sayings have their true and useful teaching, yet they may become very pernicious in practice. They are only good if they are regarded as a small fragment of duty and not by any means the whole. Some such mottoes remind one of a man sticking up a pledge or exhortation never to let a day go by without washing his face. It is good, but it is not the whole duty of man, and if too much stress is laid on it, it may become positively injurious. A conscientious determination to do the

* This paper was prepared to read at a small gathering of missionaries, some three years ago, as will be evident from the allusions. It was never delivered, but is now printed in the hope it may be helpful to new-comers.

little we can do, may often cause us to narrow down our vision to what we are doing; and narrowness of view must tend to limiting our sympathies; and we shall often be blind to larger, higher duties that we could do if we were not so intent on doing the nearest thing. It is evident to us all that if men saw more widely they would see more that they could do. Has not this thought stirred everyone of us with regard to ministers at home? We have felt that many of them if they could only know and see the extent and blackness of heathenism, if they realised the greatness of the harvest and the fewness of the labourers, they would by that very knowledge be thrust out. If they are contented with their small pastorates and easier life at home, it is because they do not know they do not see what we see. It is not carelessness, it is not selfishness, it is often only narrowness of view that keeps men from higher nobler service than they are doing.

Now these thoughts apply very directly to each one of us on the mission field. Consider our temptations to narrowness of outlook. When we land in China we have for two years or so a double goal always before our eyes; and how a mark like this restricts one's outlook; how anything that is eagerly expected absorbs the attention to the exclusion of things that are not connected therewith is a common experience in life. The bachelor has marriage, the probationer his examination always looming ahead as a goal to be reached. One of these ends at least is necessary and profitable to the missionary. The language at least he cannot do without, and we all know the absorbingness of Chinese, the wearying and deadening effect of long application to this strange language. Baller, Mateer and Stent bound a man's horizon on perhaps three sides of him and keep him company even in his dreams—a narrow outlook surely. Then, before language is well acquired, there is some mission work given into the man's hands, a work that will certainly need all the attention of a prentice hand, and that must be absorbing if it is to be done well. No man learning to ride a bicycle can pay much attention to the surrounding scenery or delight in distant prospects; he is wholly engaged in keeping on; and the man who is learning to be a missionary, is only too likely to give his exclusive attention to the work in hand; and he is very likely to run henceforth in a more or less narrow rut of his own.

It is of course necessary that a man should know his own work well, whatever it may be; that is the great advantage of division of labour. But it is not necessary that he should at the same time be ignorant of his colleague's work; nor need he confine himself to his own Mission or district, but he should have a sympathetic knowl-

edge of all mission work in the whole field. Yet how easy it is *not* to withdraw to any lonely mount of meditation whence we can view the work as a whole in all its parts, its past and its future. It is true that if we gazed across the whole field—thought of its history and saw the glory that is to be, we should have to descend from the mount to teach arithmetic or *Ch'ing hsien shêng lai*, but our work would be the healthier and our service the fuller for such wider views. A man in Kitchener's campaign might have nothing to do but drive rivets for a year or two on the railway; but ought he not to know and often say to himself that every rivet he put in was helping to smash the Mahdi and destroy a cruel tyranny? Ought he not gladly to count himself not as a rivetter but as one of that army which was restoring the whole Soudan to civilisation?

Now having mentioned Kitchener and Khartoum allow me to use the illustration still further. The Soudan had to be conquered just as we have to conquer China. How was it to be done? Suppose it had been left at first to anyone and everyone to fight as he liked, any black regiment taking its chance of a smack at the enemy whenever it could get it in any part of the Soudan. The Mahdi might have been somewhat harassed, but the net result to us would have been nothing, beyond the wasting of our strength. A larger view, however, would soon have brought all regiments into a relation with one another with a common plan of campaign. We all know that the work was done at last by a plan which co-ordinated every part by the preparation of an army for many years, by the slow piling of stores and the steady building of a railway, till all was ready, the final blow was struck and every platelayer might feel he had his share in the great victory. It may be objected that this is not enforcing larger views of work so much as the value of co-operation. But tell me, how can co-operation exist anywhere, whether in the mission field or in a game of whist if every man looks at his own hand only, if every man does not consider the whole problem and his work not *per se* but in its relation to the whole? There can be no sincere and efficient co-operation that is not founded on a wide and intelligent view of the whole work.

It is not necessary that we should all expect to be great leaders and formulate great plans; it may be quite enough if we can intelligently and sympathetically carry out the plans of others; yet even so it should not be forgotten that Kitchener was not sent out from England ready-made; he was grown on the spot; he carefully studied the whole question on the spot, in all its bearings, and gradually proved himself to be the one man fit to do the work. Hence I think that after we have done laughing at Thompson's demand that the committee should send out men fit to be Admirals,

Generals and Statesmen, we may recognise the sound sense that underlies the demand. We all come out here as officers, as leaders, to begin with. We have under God to supply the energy, the intelligence, the leadership that our troops lack. If we are wise, though but an ensign and with small hope of a colonelcy, we shall begin by taking a wide view of the whole work, get to know all about it, first in its general outlines, its history, its trend, and then the relation of our portion to the rest of the work. This does not mean criticism of all the methods in use; an ensign newly arrived criticising Kitchener's management of the campaign is not much more absurd than the readiness with which we perhaps as new comers would set right the men who had formed their plans on a solid acquaintance with fact while we perhaps were still learning geography in school. But, instead of criticising, it is for us to learn how much there is for us to learn; and if instead of doing so we are content to do the thing that lies nearest and comfort ourselves with the thought that we do the little we can do, that little will inevitably be less intelligently done: it will be less effective and helpful and it will also be really less than we might have done.

If anyone thinks the conquest of China for God is a smaller task than the reconquest of the Soudan, then it may be true that we want no extraordinary men to do the work; but then I ask why has it not been accomplished already or at least why has not greater progress been made? If any say that such workers are not needed because God is pleased to use the foolishness of preaching, then it is but one step further to say that we are none of us *needed* at all, for the Chinese can preach foolishness as foolishly as we. No, the conversion of China is comparable with the conversion of the Roman Empire, and abounds with kindred problems. In such a work is there no scope for the intelligence of generals and statesmen? Must we in such a work all of us and always be content to be drill-sergeants, not by divine command but through laziness? to do the little we can do with no effort to fit ourselves for and no attempt to achieve higher service? Take Paul and remember the view that Ramsay gives of the Apostle's later years. That fiery heart that said 'woe is unto me if I preach not the Gospel,' and 'I determined not to know anything among you save Jesus Christ and Him crucified' yet did not consider that in literal truth he must confine himself to street or chapel preaching. We find him leaving his churches that must have so needed his presence, travelling to Rome not as a poor tentmaker but as a prisoner of some distinction and at great expense, living two years in Rome in chains with very limited opportunity of preaching the Word, when he might have been set at liberty and have spent the time in another great

missionary journey if he had not appealed unto Caesar. What was the motive of so great a change in the Apostle's life? He saw, it would appear, that by taking his stand at Caesar's bar, if he was discharged as he expected to be, he would thus have a greater effect on the preaching of the Gospel throughout the empire than by anything else he could do; his acquittal would be like an Imperial Edict allowing the new doctrine to be preached everywhere. This was a far-reaching view of work; it was, if I may so speak, a political move; and though we cannot do things such as Paul did, we may back him up as Mark and Luke did, and at least in our small sphere we can imitate him in taking wider views of the work to which we are called.

To be quite practical, then, I would say that the missionary must regard his work as a life-work. Of course the Lord may move us when or where He will, but meanwhile we must act on the assumption that we are doing our one work of our one life. The man who opens a shop or hotel may open it in Shanghai or in Zanzibar; a man who teaches a Sunday school, or who regards mission work as a similar work, may do it anywhere. But anyone who takes an adequate view of the work to be done—its difficulties, its scope—must see that it is a life-work; it does not permit easily of experiment or change. It may be less so in other fields among savage races, but we in China must remember that the material on which we have to work is different from others. A man may serve a short apprenticeship if he works in wood or clay, but he who aspires to work on the marble or in bronze must be prepared by slow and tedious training, by long and painful work, and he must expect to leave behind him at the last results not large to the eye. Indeed, after all is said, we do but aim to produce the beginnings of things and trust that others coming after will continue our work and build on the foundations that we lay. As the old poet says:—

So shorte the lyfe, so longe the taske to lerne,
So sharpe th' assaye, so hard the conqueringe—

That none can hope to do much in mission work who regard it as an episode in life, or who can with equanimity contemplate the possibility of other work for him than this.

Approaching the work in this spirit what will a man or woman do? What should he do but contemplate the whole as a whole, the parts in their various relations and his own part as a part of a whole? He will realise that learning the Chinese language is only *part* of the preparation for work in China; and that though vitally important it is only one means to a great end; and that that end is not that we may conduct a school or even that we may

preach the Gospel; it is that we may take our part with the rest in destroying the kingdom of darkness and establishing the kingdom of God throughout this great empire.

If this is so let us descend to practical details. We may know all the provinces of dead Rome because we had to learn them for an examination; could any missionary in China taking a right view of his life-work fail to know the eighteen provinces of China? If we know the kings of Rome, are we to work in China and know little or nothing of the history of this immense and ancient empire? In Europe we speak of the Reformation, of the Thirty Years' War, of the Punic Wars, or the Renaissance, and we understand where we are at once, and thereby amongst English people we rank as intelligent and educated; is it not plain that when these people talk of the Sung or the Han dynasty, if we have no idea when that was, we take our rank in relation to the Chinese as uneducated and stupid. And can we afford to be considered stupid?

This leads me to an illustration that is a great favourite of mine. It is founded on the important saying, "Put yourself in his place." We should get a clearer idea of our position here if we used our imagination more and pictured a Chinese in England in circumstances similar to our own here. Such a Chinese might add to the unavoidable singularity of his appearance by wearing his own garb in town or country; or he might to singularity add incongruity by wearing a frock-coat *and* a pigtail; but, what is far more important, suppose that while he taught Confucian philosophy in broken English (most of us speak in more or less broken Chinese), suppose he continually let it be known to his hearers that of English matters he knew little or nothing; if he said simply, "And who *is* Lord Salisbury"—"William the Conqueror; now, who was he?" "Is Wales inhabited?" "Are there any Protestants in Scotland?" "Is the Old Testament disused now there is a new one?" "And is the Prince of Wales related to the Queen?"—how much should we be drawn to listen to his Chinese doctrines? But, you say, is this a fair comparison? Indeed I assure you it is quite fair; you may often hear similar remarks, similar exposures of ignorance in Chinese matters from those who are teachers of the Chinese; and how much our influence is nullified by such careless ignorance God alone can know.

The elements of Chinese History and Geography are, however, an easy matter; they might perhaps be put into the probationer's curriculum with advantage, but any missionary taking a proper view of his life work would study these subjects of his own accord as being only less necessary than the language itself. Barry Pain represents the good beetle apologising thus, "I know I'm not very

clever, and I'm very young, and I've never had any education to speak of, because I've always been going about in my humble way trying to teach others." But this caricature will not be true of those who take larger views of the work they are to do; they will prepare themselves accordingly.

To touch, however, on greater matters; is there *anything* about the material worked on that it is not better for the worker to know, that it is not necessary for him to know something of, before he can work to the greatest advantage? What about the social condition of the people, the economics of the country, its laws and philosophy,—have they no connexion with the work we do?—its religions, have they no relation to the Gospel we preach? Consider again for a moment what an effect is to be produced; recall the Roman Empire and the change that Christianity brought about, not only in the abolition of idol worship but in the entire political and social framework of the empire; is this great change to be wrought quite independently of antecedent conditions? And if not, should not those conditions be carefully studied by those who would make the change? There is but one Gospel to preach, but is that Gospel to be preached in the same terms to rich and poor, to learned and ignorant, to the Athenian and to the barbarian? This nation began to philosophise when the Greeks did, and have been at it ever since; are we to burst in upon them as on Congo savages without any regard to their age-long conception?

I do not say we are to preach Chinese philosophy or display too great a regard for it, but we cannot give the proper force to our message unless we understand the prepossessions of our hearers. Let me labour for a moment this most important point. To all we say, to all we do, there is the subjective aspect and the objective; there is the meaning or impression we intended, and there is the meaning or impression actually received by the hearer or spectator which may be quite different. I have heard of a good man soon after arriving in China who, having learned that heaven was *t'ien*, went on the streets, pointed upward and said to the people '*t'ien*.' Now his meaning and intention were perfectly clear to himself; he was pointing the people to heaven. But as regards the people who received the message he was more likely pointing out the sky which they had seen before; or they might receive a dozen wrong impressions instead of the one right one which was clear in his mind but not in theirs. Just so too a learner may utter what seems to him to be pure Chinese; most melodious, most correct, he may understand it all and be charmed, but it is more important to think not what he is saying but what they are hearing. So in the things we *do* also: I once urged a man to kill a wolf, and offered to buy the skin; my

intention was a good one; but I did not know he was firmly convinced that the killing of a wolf on his poor half-acre of ground would curse the crops for years to come; the impression I meant to convey was that of benevolent help; the impression he received was that of desire to ruin. Now when we recall that this principle applies to all our intercourse with them, to all our action and to all our speech, how thoroughly we should study them, how deeply we should seek to understand them that we may so present our message to them as to affect them in the way we mean to affect them, and not in some other way unexpected by us and unknown.

In Memoriam.

MARY THORNTON BOSTICK.

BY ANNETTA T. MILLS.

Mary Thornton was born in the State of Alabama, U. S. A., 1862. Her father was killed in the war then being carried on between the north and the south, so that she never knew a father's care; but her mother, a brave, good, Christian woman, trained her well. All of her early years were lived under the clouded skies of "reconstruction days in the U. S.," the very hardness of which did much to develop a character of sterling worth.

She educated herself; and the force of these words will hardly be understood, but they mean that all the years of girlhood were years of hard work, strenuous self-denial and persistency of purpose, developing, among other traits of character, fine business qualities.

She early loved the Saviour and felt called to mission work from childhood. She taught school for many years, during which she found opportunity for much Christian work; and never thinking to spare herself overworked and for several years was much broken in health. In the summer of 1890 she realized the wish of her heart and came to China as a missionary of the Southern Baptist Mission. The following year she was married to the Rev. George P. Bostick, and with him, was one of the pioneers of the Gospel Mission.

In 1900 they, like so many others, were driven out of their station at Tai-an-fu, Shantung, and for two years Mrs. Bostick, with the five children, has had a home in Chefoo, while her husband, who was away at the time of her death, was opening up the new station at Peh-cheo. An-hwei, preparing a home for his family, hoping to move them all there in the autumn. He had been absent

from her twenty-four months out of the last thirty; but she bore alone, without a murmur, the heavy responsibility of the family, and used the waiting time in preparing herself for better work among the Chinese, by almost daily practice on the organ of familiar hymns for use later with the Christians, and often spending from five to six hours a day with the teacher.

To those who knew her best her life had a peculiar savour. To say that it was an unselfish life, but feebly expresses the complete "emptying of self" for others that characterized her daily life.

As a wife, she was a true helpmeet, completely in sympathy with her husband's aim and work; as a mother, she was most tender and consistent, ruling strictly yet lovingly, practicing in the home the most rigid economy "for the work's sake"; as a neighbour and friend, faithful and helpful, as many can testify; as a missionary, whole-hearted, eager to join her husband in the new station at Peh-cheo, counting it no hardship to bury herself in the interior of China "that some might know Christ;" as a Christian, bright and full of faith, even under trials. Heaven would be no strange place to her, for she loved to sing and read of it and meditate on the beauties of that bright home above. She knew that she was going, and though loth to break the sweet earthly ties, she committed, with perfect trust and love, her little ones and the absent husband to the One who "comforteth like a father" and went on "a little while before us," there to realize, in that perfect home above, all the ideals her longing soul had desired here.

Lives that touched hers were the better for it. China is the richer for her having lived in it. The missionary work which she has laid down for "higher service" waits for other hands. Could she speak to us now, I am sure it would be a call to her sisters in the homeland to come to preach the living Gospel of Christ to our Chinese sisters. Are there not some to answer such a call?

Hukuang Missionary Association.

The following Resolutions have been agreed upon by eighty-five missionaries belonging to different Societies and living in various parts of Hupeh and Hunan:—

In order to prevent the fraudulent use of the name of missions and missionaries to influence the local authorities, we, who are Protestant Missionaries of Central China, suggest that the Viceroy be asked by our respective Consuls to issue circular letters to the following effect:

1. The Protestant missionaries regard all Chinese Christians, though church members, as in every respect Chinese citizens and subject to the properly constituted Chinese authorities. We therefore earnestly request the Chinese authorities, when issuing proclamations, not to use the misleading phrase 教民, which is liable to be misunderstood and interpreted to mean that those who enter the Christian church are not Chinese citizens.

2. The Protestant church does not wish to interfere in law cases. All cases between Christians and non-Christians should be impartially tried and settled in the courts in the ordinary way.

3. Protestant missionaries instruct their converts not to use the characters 教民 in ordinary civil petitions.

4. The missionaries request that, if local officials suspect the genuineness of a card or communication purporting to come from one of their number, the official, before acting upon it, refer to the Consul or missionary concerned.

5. The officials, as a rule, know of all the chapels in their districts that are connected with the various missions, and are aware of the rights assured to such building by treaty. But inasmuch as in some cases evil-minded persons have, without the knowledge of the mission concerned, stolen the name or style of these missions, and have opened buildings purporting to be chapels for the purpose of making money and oppressing the people, the officials should, in every instance where they suspect this to be the case, report the existence of such chapels to the Consul or the missionary concerned and enquire whether the chapels really belong to the mission or not.

6. As missionaries' cards used in calling upon or writing to the Chinese authorities are frequently, after use, obtained from the Yamèn and fraudulently used over again, the local authorities should devise some means whereby the card can be marked and the evil effectually stopped.

7. The treaties clearly set forth that the Chinese are free to enter the Christian church, and are not to be persecuted on account of their religion. This being so the officials should observe the treaties, making no distinction between Christians and non-Christians. They should also instruct the gentry in the vicinity of the chapels to treat all alike with strict impartiality. When Christians and non-Christians alike obtain fair treatment and strict justice at the hands of officials and gentry, it may be confidently expected that troubles will cease.

We recommend that the foregoing suggestions be not published in proclamations, but be simply issued as instructions for the guidance of local officials in dealing with church matters.

Chinese of the above.

寓湖廣等處英美瑞德挪國福音教士楊格非任修本殷德生任大德等共八十五名業經商定數端擬由各領事官轉呈督憲懇請札行府廳州縣免致有人冒充教會與教士之名滋生事端茲謹將所擬開列於左

計開

一按福音教士意見凡奉教之華人雖屬教會仍為華民應歸地方官管轄為此敬請華官於文告示諭等件不再用民教字樣恐人誤解其義疑奉教者不復為華民也

二福音各教會均不願干預公事凡遇教內之人與教外之人涉訟均應由地方官照例秉公辦理

三福音教士切戒教內之人或有平常稟呈等件不得用教民字樣

四地方官接到教士信函名片等件若疑有偽託請於尚未舉辦之前先向該領事或該教士詢問緣由

五各府廳州縣所有教堂地方官諒必週知並悉教堂按照條約應蒙保護之利益惟聞偶有奸人欺瞞教會盜用名目私立教堂專圖詐財欺壓平民地方官遇有似此可疑者自應照會該領事或就近知會該教士查明其堂果屬該教會與否

六教士拜謁地方官或投信時所用名片常有人盜出再用以圖詐騙是以此等名片地方官似應作記以防弊竇

七條約載明華人奉教與否均聽自便並不得因奉教而虐待等情如此則地方官必當實力奉行無論在教與不在教一體看待不分畛域並切諭教堂附近紳董不可歧視奉教之人若在教育者與不在教者均蒙地方官紳一視同仁則一切爭端諒必永息矣

以上七端非欲請出示曉諭惟請密諭府廳州縣辦理教務遵照施行以消患於無形尤為妥善

Trusting Always.

The puny arm, the feeble strength are nought without God's aid,
 But he who flees to Him for help shall never be dismayed.
 The sorrowing heart—the stricken soul—He gives His balm to heal,
 And in the hour of deepest need Himself He doth reveal.

He points away from transient scenes of human bliss and love,
 To those enduring realms of joy prepared for us above,
 Where God shall wipe away the tears which here so often flow,
 And fill our hearts with that deep peace His loved ones only know.

The dear ones taken from our side, the loved ones gone before,
 Are but His blessings in disguise to make us love Him more.
 The flowing tear, the aching heart, the longing sigh and groan;
 By such strange paths a God of love conducts us to our home.

We may not know the reason why—'tis sweet by faith to live,
 With thankful hearts accepting all our Father deigns to give.
 We would not murmur or repine—our Father knoweth best,
 And after life's brief day of toil will give the promised rest.

W. J. H.

Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

The International Institute.

THERE was a very interesting meeting held in the Shanghai Municipal Council Chamber on Tuesday, the 29th of May, in the interest of the International Institute, Consul-General Goodnow presiding and making the opening address. There was a good attendance, and all present seemed to be in hearty sympathy with the Institute and its aims. There were addresses by Dr. Reid, H. E. Wu Ting-fang, H. E. Lü Hai-huan, Mr. A. E. Hippisley, Mr. R. W. Little, and Mr. John C. Ferguson, and there was a unanimous vote in favor of locating the Institute at Shanghai. The decision of the Committee to immediately inaugurate the Institute and place it on a working basis was heartily approved. The Advising Council includes the Consuls-General for Great Britain, the United States, Germany, France, Russia, Japan, the Netherlands, and Belgium,

three of the Chinese Imperial Commissioners on Commercial Treaties, and a list of some forty or fifty of the leading business and professional men of Shanghai. The prospectus of the Institute declares that "the prime aim of the International Institute in its organization and workings, is the welfare of China and the Chinese people. The second aim is to promote harmony between Chinese and foreigners, and between Christian and non-Christian Chinese. The third aim, in accordance with Chinese usage, is to seek the influence of the higher classes for the benefit of all. The fourth aim is to spread enlightenment, truth and righteousness."

Dr. Reid has labored on amid many discouragements, with much self-denial and with a steady persistence which has won the confidence and admiration of a large circle of friends and supporters. He evidently feels that this is a work which God has given him to do, and expects that the work of establishing this Institute will command his time and strength for the rest of his life. While this work is along a different line from that in which most of us feel led to engage, we doubt not that the Institute will be a very useful adjunct to the work of those educational institutions which are more directly evangelistic in their aims. Quite a sum of money was subscribed conditionally before the Boxer troubles, and it is hoped that most of this will be available under the changed conditions. A building fund of about Tls. 16,000 is in bank, and we trust that this year will see quite an advance in the way of procuring an adequate endowment for this work. The Executive for the ensuing year is as follows: The Senior Consul Goodnow (President), Messrs. C. Brodersen, Chu Pao-san, C. J. Dudgeon, J. C. Ferguson, J. Prentice and J. L. Scott.

Executive Committee Meeting.

THE Executive Committee of the Educational Association of China met Friday, May 8th, 1903, at 5 p.m., at McTyeire Home. The following business was transacted. A report from the Treasurer was received, showing a bank balance of \$2,259.94. Since last meeting £100, costing Tls. 899 30, had been forwarded to Messrs. W. and A. K Johnston. The edition of the Mandarin Syllabary, authorized at last meeting, was raised from 300 to 1,000. The work is now in Press.

Dr. Parker reported the publication of a list of Chemical Terms which has been placed on sale at fifty cents. Dr. Mateer's list of Technical Terms is now in Press, also a Chinese Catalogue and Judson's Physiology (not "Astronomy" as in report of last meeting).

On account of the greatly increased cost of paper and printing, Dr Parker was authorized to increase the price of the Association's publications by a general average of twenty per cent. The large wall charts are increased fifty cents each.

The Committee decided to request Rev. F. L. H. Pott, D.D. to act as our fraternal delegate to the Convention of the National Educational Association at Boston.

Rev. Gilbert Reid, D.D., was requested to act with Dr. Sites as a committee to confer with Mr. Carles, Commissioner of the Chinese government to the St. Louis Exhibition, regarding arrangements for participation in the Educational Exhibit.

The following names were presented and approved for membership in the Association:—

Rev. WILLIAM EDWIN HOY, Yo-chow, Hunan.

„ F. L. GUTHRIE, Hing-hua, Fuhkien.

„ G. A. BANBURY, Hongkong.

The next meeting of committee is on June 5th, 1903, at 5 p.m. at McTyeire Home, Shanghai.

J. A. SILSBY,

Secretary Executive Committee.

Standard Course of Study.

THE following Course of Study has been prepared by a special Committee of the Educational Association of China, covering Primary, Academic and Collegiate grades. It is hoped that it will prove to be of value by way of suggestion in the introduction of Western learning into schools in China. It is given to the public after repeated revisions in the Committee, and embodies the results of experience in teaching under different conditions in China, and for this reason we trust will prove more widely useful than it would if representing only the ideal of an individual teacher.

This Course will be revised and modified from time to time as the result of criticism and experience.

The figures in the right hand margin opposite to each study represent the number of weekly recitations on the basis of a half hour to a recitation.

Strictly Christian lines of study are given in a separate schedule, that schools not under Christian supervision may the more readily follow the suggestions of the Standard Course and secure the resulting benefits.

Following the Course of Study there is given a list of the best text-books thus far prepared to be used in teaching. This list

will be revised and enlarged as other useful books are given to the public.

A further partial list is given of needed text-books. Competent scholars have already been invited by the Committee of Publication to prepare books on most of the suggested subjects. This fact will be properly indicated in the list, that double work may be avoided by writers working on the same subjects in ignorance each of the work of the other.

It is believed that by wise coöperation the quality of text-books for use in schools in China will be greatly improved, and by reason of their excellence will find their place in both Christian and non-Christian schools.

PRIMARY SCHOOLS.

Six Years Course of Study.

First Year.

1. Learn five or six hundred characters in easy sentences about common things	5
2. Daily exercise in reading these characters in sentences. Write simple characters with pencil and slate	5
3. Memorize native trimetrical classic	4
4. Exercise in counting and writing Arabic numbers	3
	<hr/> 17

Second Year.

1. Memorize Hundred Family Names	3
2. Exercise in reading First and Second Readers,—one each term,—prepared in Kuan Hua or local dialect	5
3. Write selected characters from Readers with pencil and slate. Trace characters from copies with Chinese pen	4
4. Arithmetic—simple addition and subtraction, mental and written	3
5. Geography, oral, in use of globe and outline hemisphere maps	5
	<hr/> 20

Third Year.

1. Memorize Lun Yü to Tzü Lu. Explain new characters	5
2. Exercise in reading. Third Reader	5
3. Write characters from Lun Yü with pen	3
4. Arithmetic—addition, subtraction, multiplication. Exercise in mental arithmetic	4
5. Primary Geography, with special reference to China... ..	5
	<hr/> 22

Fourth Year.

1. Memorize remainder of Lun Yü with Ta Hsüeh and Chung Yung	5
2. Exercise in reading. Fourth Reader... ..	4
3. Write characters from Classics already studied	3
4. Primary Geography	4
5. Arithmetic—division and through denominate numbers ...	5
6. Explain trimetrical classic and Lun Yü, first part	4
	<hr/>
	25

Fifth Year.

1. Memorize Mencius, first half	5
2. Explain Lun Yü, second half	5
3. Exercise in reading. First Reader	4
4. Advanced Geography, 4. Simple Hygiene, 2	6
5. Arithmetic—fractions, simple proportion, percentage ...	5
6. Exercise in writing simple essays in colloquial	3
	<hr/>
	28

Sixth Year.

1. Memorize Mencius, second half	4
2. Explain Ta Hsüeh and Mencius, first half	5
3. Outline of Chinese History	4
4. Geography—advanced, map-drawing	5
5. Arithmetic—compound proportion, square and cube root, simple mensuration. Review fractions	6
6. Exercise in writing colloquial essays and letter-writing ...	4
	<hr/>
	28

ACADEMIES.

Four Years Course of Study.

First Year.

1. Memorize Odes. Study ancient literature	4
2. Explain Mencius, second half	5
3. Ancient Chinese history to the Han dynasty	4
4. Algebra, through equations of second degree (Part 1) ...	5
5. Physical Geography	3
6. Composition in Wên-lî. Rhetorical exercises	5
7. English. First and Second Books. Grammatical Primer, Geographical Primer	4
	<hr/>
	30

Second Year.

1. Memorize Book of History. Study ancient literature ...	4
2. Explain Chung Yung and Odes	5
3. Ancient Western history to end of Western Roman empire (A. D. 476)	4
4. Algebra, part second. Plane Geometry, half year ...	6
5. Nature Study. Animal and Vegetable Life (simple biology)	2
6. Composition in Wên-li. Rhetorical Exercises	4
7. English. Third and Fourth Readers, Grammar, Dictation, Composition, Geography	6
	<hr/>
	31

Third Year.

1. Explain Odes. Study Ancient Literature	5
2. Chinese History from Han dynasty to A.D 1800	5
3. Plane Geometry (half year), Spherical Geometry	6
4. Botany	4
5. Composition in Wên-li. Rhetorical Exercises	4
6. English. Fifth Reader. Grammar and Composition. Fry's Geography. Translation. Composition into English and from English into Chinese... ..	6
	<hr/>
	30

Fourth Year.

1. Explain Book of History. Study Ancient Literature ...	5
2. Western Mediæval and Modern History to French Revolution, studied in Chinese or English	5
3. Mathematical Review. Arithmetic, three months, Algebra three, Geometry three	6
4. Zoology. In Chinese or English	4
5. Composition in Wên-li. Rhetorical Exercises	4
6. English. Easy Selections from English Literature. Composition. Translation	6
	<hr/>
	30

COLLEGES.

Four Years Course of Study.

First Year.

1. Advanced Exegesis of Four Books. Study Ancient Literature	6
2. Modern Eastern History—China, Japan, India. Studied in Chinese or English	5
3. Plane Trigonometry	5
4. Physics, as far as Light. Studied in Chinese or English ..	5
5. Composition in Wên-li. Rhetorical Exercises	4
6. English. English Literature. Composition. Translation... ..	6
	<hr/>
	31

Second Year.

1. Explain Tso Chuan. Study Ancient Literature	4
2. Western History, French Revolution to present time. Studied in Chinese or English	4
3. Physics—Light, Magnetism, Electricity. Studied in Chinese or English	5
4. Chemistry. Studied in Chinese or English	5
5. Spherical Trigonometry. Surveying	4
6. Composition in Wên-li. Rhetorical Exercises	4
7. English. Selected reading in English. Literature, Composition	6
	<hr/>
	32

Third Year.

1. Explain Li Chi. Study Ancient Literature	4
2. Political History of Modern Europe. In Chinese or English	4
3. Physiology and Hygiene. In Chinese or English	4
4. Political Economy. In Chinese or English	4
5. Quantitative and Qualitative Analysis. In Chinese or English	4
6. Composition in Wên-li. Rhetorical Exercises	4
7. English Literature. Composition	6
	<hr/>
	30

Fourth Year.

1. Explain I Ching. Study Ancient Literature	4
2. International Law. In Chinese or English	4
3. Psychology. Ethics. In Chinese or English	4
4. Geology. Mineralogy. In Chinese or English	4
5. Astronomy. In Chinese or English	4
6. Composition in Wên-li. Rhetorical Exercises	4
7. English. Literature. Composition	6
	<hr/>
	30

ELECTIVE STUDIES IN COLLEGE COURSE. BY SUBSTITUTION.

1. Navigation.
2. Analytical Geometry. Differential and Integral Calculus.
3. Metaphysics. In English.
4. Logic. In English until proper text-book is prepared in Chinese.
5. Constitutional History of England.
6. History of Pedagogy.
7. Comparative Government.

NOTES.

1. Where proper teachers can be secured introduce kindergarten exercises into first and second years of Primary Course. First year—1st, 2nd and 3rd gifts. Second year—4th, 5th and 6th gifts.

2. Chinese and Western History have been alternated in the above Course of Study. Some teachers may prefer to alternate each half year, and thus preserve greater continuity in study.

3. Require composition of five to eight hundred characters in Wên-li of each student in academy and college every two weeks. Give careful criticism.

4. Have public rhetorical exercises of two hours each week with entire school present. Essays, declamations, discussions, under supervision of teachers. Instruct in rules of deliberative bodies. Train in public speaking.

CHRISTIAN STUDIES.

PRIMARY COURSE.

(Requiring modification of the Course or lengthening at least one year.)

First Year.

1. Christian Trimetrical Classic, memorize.
2. Bible Stories, oral.

Second Year.

1. Memorize Christian Catechism.
2. Bible Stories, oral.

Third Year.

1. Memorize John, first half.
2. New Testament History.

Fourth Year.

1. Memorize John, second half.
2. Old Testament History.

Fifth Year.

1. Memorize selected Psalms or other Bible selections.
2. Old Testament Study, Genesis and Exodus.

Sixth Year.

1. Memorize selected Psalms or other Bible selections.
2. Study Life of Christ.

COLLEGE COURSE.

(Requiring modification of the Course or lengthening one year.)

First Year.

Natural Theology.

Second Year.

Outline History of Christian Church.

Third Year.

Comparative Religions—General Survey.

Fourth Year.

Philosophy of History.

Note.—Daily exercise under Christian teacher in sacred music.

SUITABLE TEXT-BOOKS FOR USE IN TEACHING THE ABOVE COURSE.

1. Mental Arithmetic. Hsin Swan Ch'u Chieh 心算初階.
2. Written Arithmetic. Dr. Mateer's, three vols.
3. Dr. Pott's Science Primer. Ch'i Wu Ch'u Ching.
4. Primary Geography. Pilcher's, Mrs. Parker's.
5. Physical Geography. Pilcher and Pott.
6. Advanced Geography. Chapin's.
7. General History. Sheffield's. Also MacGillivray's White's Nineteen Christian Centuries.
8. Algebra. Mateer's.
9. Geometry. Mateer's.
10. Trigonometry, Plane and Spherical, including Surveying. Parker's.
11. Analytical Geometry and Differential and Integral Calculus. Parker's.
12. Wentworth's Plane and Spherical Trigonometry. Translated by Liu Kuang Chao.
13. Astronomy. Hayes'.
14. Physics. Martin, Hayes, Parker.
15. Elementary Biology. Dr. Holbrook.*
16. Chinese History. Mr. Chu Ke.*
17. Physiology. Porter's.*
18. Zoology. Mrs. Parker.
19. Map-drawing. Mrs. Parker.
20. Psychology. Martin's.
21. International Law. Bluntchli's. Others by Dr. Martin for reference.
22. Political Economy. Martin's. Yen Hwei Ching.
23. Geology: Owen's. Twentieth Century Geology; Translated by Sze Yeu Ming: Edited by Dr. Parker.
24. Twentieth Century Physics; Translated by Zia Hong Lei, Diffusion Society: Edited by Dr. Parker.
25. Chemistry: Under supervision of Dr. Parker.
26. The "Shih Yao," 史要, Important Facts of History. By Japanese.
27. Meng Hsueh K'e Pen 蒙學課本, Suitable Reader in Primary Schools.
28. Pedagogics. Pott's.*
29. Natural Theology. Williamson's, Whiting's.

*Will soon be given to the public.

TEXT-BOOKS IN PROCESS OF PREPARATION.

1. Logic.
2. Political History of Europe. Dr. Richard,
3. The Philosophy of History.
4. Comparative Government.
5. Geography and Mineralogy.
6. Modern Eastern History. China, Japan, India. By Dr. D. Z. Sheffield.
7. Constitutional History of Europe. By Dr. Gilbert Reid.
8. Political History of Modern Times.
9. Sociology. Dr. Sites.

OTHER TOPICS AWAITING PROPER WRITERS.

1. Ethics.
2. Christian Ethics.
3. Comparative Religions.
4. Evidences of Christianity.
5. Natural Theology, specially adapted for use in teaching.
6. Comparative Philology.

The above Standard Course of Study is submitted to the consideration of the public in the hope that it may prove of use in schools already established and in the further organization of schools. The committee will be glad to receive suggestions that will assist to improve this Standard Course in further revisions.

Submitted in behalf of the Educational Association of China.

A. P. PARKER.	} <i>Committee on Course of Study.</i>
D. Z. SHEFFIELD.	
W. M. HAYES.	
L. P. PEET.	
F. L. H. POTT.	

Notes.

THERE were issued in 1902, from the China Agency of the British and Foreign Bible Society, 1,083,977 Bibles and Bible portions. Of these 257,646 copies were Wên-li. 798,197 were Mandarin, 13,697 were in various Chinese colloquials, and 14,437 were foreign and miscellaneous. It will be seen that the number of volumes in Mandarin was more than three times as great as the number in Wên-li. Of Bibles there were issued 27,461 copies, and of these only 3,537 volumes were in Wên-li, while 19,828 volumes were in Mandarin and 3,014 in other colloquials. The demand for the Mandarin Bible was more than five times as great as the

demand for Wên-li, while the other colloquial versions of the Bible complete were not far behind the Wên-li. The report of the American Bible Society, which has not yet been procured, will doubtless be still more favorable to the Mandarin as compared with Wên-li.

An edition of 10,000 of the Foochow Romanized Primer was printed last year.

The friends of Romanization at Shanghai recently had a meeting and decided to push forward this work with renewed vigor. The Romanized paper has finished its first year and has an increasing circulation. The Romanized has been introduced into a number of Anglo-Chinese schools, and several hundred can now read it. The system in use was adopted over ten years ago and has been very useful in the preparation of books for foreigners. It has been used only to a limited extent in teaching Chinese, but is well adapted to use in teaching them. A few minor changes have been introduced, and now the work of teaching Chinese is being prosecuted with gratifying success.

The Committee on Course of Study have their report in this issue. They deserve the thanks of educationists for their careful work. No doubt we shall all find more or less in the course that is not quite in harmony with our ideas, but it is well to have before us a course prepared by able and experienced men as a guide in our school work. The Course of Study has been prepared in Chinese and will be printed shortly.

Miss Hartwell writes that last year the Chinese at a place where she has been working, invited the missionaries to open the "Lau-gie English School." This school was wholly a Chinese enterprise and maintained by Chinese funds. It was fairly started, and teachers were secured through the missionaries, Miss Hartwell assisting her father as superintendent and examiner. It would probably have continued on mission lines had not the new regulation of burning incense to Confucius been introduced into the government schools during the year. The superintendents and Christian teachers would not allow this ceremony in the school. The owner of the building was among those who withdrew their patronage, and as those who remained could not furnish the means for continuance, the school was closed.

Dr. Sheffield writes that the erection of new buildings for the North-China College at Tengchow is in progress, but all will not be completed during the present year. One structure is now in use which will finally be used mostly as dormitories, and which is now used also for recitation rooms. A large central hall is being built, which will be occupied with recitation rooms, and there is also to be built a chapel with rooms attached for the use of the Young Men's Christian Association. When completed there will be accommodation for 150 students. There are now sixty students in the two departments of the college, thirty of whom are in the college course.

Miss Hartwell writes that the women's station classes form an interesting feature of the educational work connected with the Foochow station of the American Board Mission. They are preparatory to the woman's training school, and have been found very helpful as a department of the work for women in Fuhkien province. The women in these schools walk to the classes and study four hours each day. They are given twenty cents a week to help pay their expenses, deducting for every absence. In some other missions these classes take the form of boarding-schools of a few months' duration, but the classes which are held at chapels in country places reach far more women and build up the local churches. They are held for two or three years in one place, and furnish an opportunity for the women inquirers to learn to read their Bibles and become intelligent Christians.

The British and Foreign Bible Society last year published 10,595 Bibles and portions in Romanized, of which 3,000 were Amoy and 1,995 were Ningpo Bibles. The American Bible Society published 15,000 Bible portions, of which 2,000 were Hing-hua New Testaments. This makes a total for both Societies of 25,595 Bibles and portions in Romanized. The large proportion of Bibles and Testaments in the Romanized would seem to indicate that these are sold mostly to Christians. The Foochow and Hing-hua Christians are to be congratulated upon the rapid progress which is being made toward furnishing the whole Bible in a form which can be read by those who have a very limited amount of education. The Hing-hua version includes the New Testament and Psalms, with the Old Testament through Esther, and the Foochow Romanized includes Genesis, Exodus, Isaiah, Psalms, and Proverbs, with the New Testament complete. We may look for a rapid advance in intelligence among the Christians of Fuhkien.

Correspondence.

MAGIC LANTERN EXHIBITIONS AT KULING.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: During the 1902 season at Kuling several friends gave magic lantern exhibitions, either for the instruction of children or adults. It is probable that similar opportunities to entertain will arise during the coming season. Any friend owning a set of *good* slides on which he would be prepared to lecture, might bring them up and let the Secretary of the 1903 Church Council (when constituted) know the title. The season is short, and no promise can be given in advance that all offers will be accepted, but let not this deter friends from volunteering.

Truly yours,

GEORGE A. CLAYTON,

Hon. Secretary,

Kuling Church Council Executive.

WUSUEH, Kiukiang, April 21st.

THE LATE REV. JONATHAN LEES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I should be obliged by your inserting the following Resolution passed at the late annual meeting of the North China district of the London Mission. Although so long a time has elapsed since the death of Mr. Lees, this is the first meeting which has been held since that sad event.

The Resolution is as follows:—

The District Committee desires to place on record its sense of the great loss it has sustained by the death of the Rev. Jonathan Lees at Worthing, on June 13th, 1902. Our senior missionary in North China since the year 1882, Mr. Lees endeared himself to all his colleagues by the warm-hearted brotherliness of his spirit, his wide sympathies, and the genuine interest he felt in every department of the Mission. By his early evangelistic labours he laid the foundations of churches in many of our present flourishing country districts. Medical and educational work were greatly valued and fostered by him. For many years he carried on, single-handed, the training of preachers and teachers and prepared for these classes in the theological school his own textbooks. The whole church in China has been enriched by his labours in hymnology, and it is a striking fact that the hymnal is now used by six different Missions in seven provinces of the empire. His whole-hearted devotion to Christ, his prayerfulness and humility, his charity and the complete consecration of his talents to the service of the church up to the last day of his life, will always be an inspiring memory to those who had the privilege of being associated with him.

I am, Dear Sir,

Yours faithfully,

S. EVANS MEECH,

District Secretary.

London Mission, PEKING, May 6th.

Our Book Table.

We have been requested to draw the attention of our readers to the fact that in the advertisement of Mr. Baller's translation of Mr. Hudson Taylor's *Retrospect*, in last issue of the *RECORDER*, a figure 2 was left out, reading 14 pages instead of 142.

福音溯源, Introduction to the Gospels. By Rev. C. W. Allan. Printed in Hankow at the 英漢書館. 1903.

This is a book of twenty Chinese pages, written in Easy *Wên-lí* style and very readable. It will be useful for native helpers and teachers, as the subject matter has been carefully studied by the author. It begins with an explanation of the two Characters 福音 and gives the Evidences of Gospel Truths in a very attractive and convincing way.

The Asylum Record, Okayama, Japan. Edited by Rev. J. H. Pettee, April, 1903.

This is Vol. VII., No. 1, of this little magazine, which is published in the interest of what is known as Mr. Ishii's orphanage. We are glad to see that the orphanage has recently been made glad by the gift of an American friend of \$5,000 gold, thus relieving the institution of all debt and putting it on a better footing than ever before. We wondered as we read it, when the following incident would ever be possible in China:—

Letter No. 71. Dear Mr. Ishii: "Last year I found a twenty-sen silver piece on my way home from school and took it to the Police Station right away. To-day I was called there, and it was given back to me, as no one has claimed it during the year. So here I send it to you, and I shall be glad if you will give some cakes to the smaller ones among your children."

Three things are specially noticeable: 1st. That the money, when found, should have been taken to

the Police Station right away. 2nd. That it should have been in the Police Station for a year and then returned to the finder. And 3rd. That the child finding it should have been so thoughtful and kind as to send it to the orphans.

真道結果實證, The Divine Origin of Christianity indicated by its Historical Effects. By Richard Storrs, D.D., LL.D. Translated by Rev. D. MacGillivray. Printed by the S. D. K. at the Commercial Press, Shanghai, 1903.

This valuable book is in Mandarin, and a *Wên-lí* edition is in Press. Its publication indicates an advance in the literature of the Chinese Christian church. Christianity introduces new conceptions of God, of man and of duty, and produces marked effects on the mental and moral culture of individuals and nations. It is exceedingly important that the Chinese people should know this; and it goes without saying that Chinese preachers and helpers should be furnished with such ideas as are found in this volume. Besides the spiritual power there is a mechanical force which buttresses our belief in Christianity. That force is the fact—the mighty fact of Christ in history which cannot be ignored without the most deleterious results. We have recently reviewed a History of Europe, in Chinese, with Christianity almost entirely left out. It these days it is not fashionable or palatable to the "educated" to bring Christ into the question. But how limp, inane, nerveless, insipid, false and discouraging such a History is!

In the midst of the Eurasian philosophy now current in China we are glad to see a work like this, and the whole body of missionaries owe a debt of gratitude to the translator for rendering this ster-

ling book of Dr. Storrs into good sterling Chinese.

S. ISETT WOODBRIDGE.

Report of the China Agency of the British and Foreign Bible Society for the year 1902. (Head Office and Depot, 13 Kiukiang Road, Shanghai.)

Mr. W. Leonard Thompson, the acting agent—during Mr. Bondfield's absence—of the B. and F. Bible Society, has well preserved the traditions of his Society for the issue of reports of more than local and temporary interest. As we look over the reports from sub-agents and missionaries in charge we realise what an effective help is rendered to the missionaries all over China by Bible Society effort. Incidentally, of course, we also learn how much the Societies owe to the missionaries for supervising the work of the colporteurs.

We are glad to note that notwithstanding the many drawbacks the issues have been greater than those of any preceding year, the figures being 1,083,977 against 624,401 in 1901 and 1,035,303 in 1899. The most encouraging feature is the large number of Bibles and Testaments which have been despatched into the country. Of complete Bibles no less than 27,461 have been sent out, and 56,032 Testaments. This means, of course, that a higher grade in society is being reached, people who can afford to buy the whole book, not only portions.

It is impossible to note all the good things in this report; but we would draw special attention to what is reported of the arduous labours of the Revision Committee, the effect of political conditions on the work of distribution, and the hardships undergone by colporteurs in their difficult task. We are glad to note a new departure in Mongolia: an attempt being made to systematically reach the nomadic tribes scattered over a wide area.

A Glossary of Chemical Terms, in English and Chinese, 化學名目, prepared by the Committee on Terminology of the Educational Association of China—Drs. Mateer, Hayes, and Parker. Eighty pages. Price fifty cents. Presbyterian Mission Press, Shanghai.

This pamphlet contains a very full list of terms in Inorganic Chemistry, arranged alphabetically, with the Chinese equivalents prepared according to a new system of notation, worked out by the Committee on Nomenclature which was appointed by the Educational Association of China. The principal work of preparing this system was done by Drs. Mateer and Hayes, of Tengechow College. This system is, without doubt, the most rational and consistent that has yet been devised for representing chemical terms in Chinese. It is in fact even more symmetrical and rational, in many respects, than the system used in English chemistries. This book, besides giving the Chinese name according to the new system, gives also, first, the various other English names, both chemical and commercial; and, second, the Chinese names as given by the several translators who have previously wrought in this field, together with the Chinese commercial names so far as known. As stated in the Preface, "it is hoped that this Glossary will serve a very useful and important purpose in introducing the new system and in giving to those who are reading or consulting books in Chinese a guide to understanding and comparing the several systems. The new system has been wrought out by two Committees (viz., of the Educational Association and of the Medical Association of China) of experienced men, utilizing the best things in previous systems, as far as possible eliminating their defects. It is now sent forth in the name of the Educational Association and there is, we venture to hope, every reason to believe that it will before

long supplant all previous systems. The work of collecting and arranging the terms in this Glossary has been done by Mrs. Ada H. Mateer, under the general supervision of the Chairman of the Committee. It has involved a large amount of labour and great pains has been taken to make it as accurate as possible. The length of the list has been considerably increased by the large number of cross-references, a fact which will greatly facilitate the ease and rapidity with which the various substances may be found."

Full explanations of the system are given in the Introduction, which will make the use of it very easy and show the beautiful symmetry running through the whole scheme.

A. P. P.

Through Hidden Shensi. By Francis H. Nichols. Illustrated from photographs taken by and for the author. C. Scribner's Sons. 1902. Pp. 333.

Mr. Nichols is a young man who made an excellent record as a correspondent in Cuba, and who has since done good newspaper work in New York. He came to China in 1901 to look into famine conditions in Shansi and Shensi and to report to the *Christian Herald* to what use its large relief funds had been put. The present volume, in twenty chapters, is the story of his journey from Peking to Si-ngan-fu, and thence to Hankow, at a time when foreigners in the deeper interior were comparatively few. Mr. Nichols is alert, enterprising, and susceptible to impressions, many of which he frankly imparts to his readers. The most interesting chapters are those (from the XII. to the XVII.) which deal with Si-ngan-fu, especially as related to the visit of the Court after the capture of Peking. A newspaper reporter (particularly of the modern American type) is seldom greatly em-

barrassed by his limitations, which if they care to do so he allows others to discover themselves. When the author confines himself to what he sees, he is at his best. When he branches out with professional confidence to give explanations of the phenomena together with comprehensive generalizations upon things ancient and modern, he is much less so. Thus we learn that a governor is "a Fu Mandarin" (p. 142); that within his own sphere "each Mandarin is supreme and independent" (p. 143); that "although a child's name is always taken from the 'book of surnames,' his parents seldom use it in addressing him" (p. 134); that the largest Chinese banks have but one brown-paper account book (p. 173); and that the Manchu cue was imposed on the Chinese "four hundred years ago" (p. 286). Scores of similar gems of purest ray serene are scattered at unequal intervals through the volume, sometimes at the rate of one or two to the page.

The addition of the pigeon-English of his 'boy,' sometimes ameliorated by the statements of his hosts, and anon fortified by allusions to Macgowan's History of China, impart to many extended sections an air of "sloppy omniscience."

This is especially the case when the author generalizes particular experiences which he misunderstood, and also when he falls into the more unusual snare of particularizing generals.

Thus there is an entire chapter about Shensi and its people who, we learn, are 'philosophical and thoughtful,' 'have a love of learning and a refined sense of justice that I have found nowhere else in the empire'! They 'seldom refer to the occurrences of the last 1,500 years,' but mostly dwell on "Fu Hi's time in the year 2852 B. C." In this province when an arrest is

to be made the mandarin is notified, who (instead of going himself) "sends one of his servants for the purpose." Shensi children are strong and healthy; Shensi children are seldom punished; Shensi mothers always bind the feet of their girls; Shensi people are fond of theatricals; "in Shensi, as with us, teaching is a profession, and many undisputable propositions announced "in such a solemn way." The orthography of Chinese names has the merit of originality; wine is 'saushow'; an official document is a 'wen-shao'; a deputy is 'a Wei Wen'; the Emperor, whose style was Hsien Feng, is styled Hein Feng; while a district magistrate (Chih-hsien) is consistently called 'a Shen Mandarin.' Mr. Nichols' book will be useful in doing something to enlighten the prevailing ignorance about China in the United States. As a contribution to a wider acquaintance with that empire it would have been more serviceable if the author had secured a revision of his hasty impressions by the canny, grey-eyed Si-ngan-fu Scotchman whom he so deservedly commends.

REVIEWS BY A. H. S.

A First Century Message to Twentieth Century Christians. Addresses based upon the Letters to the seven Churches of Asia. By G. Campbell Morgan. F. H. Revell Co., London and Edinburgh, New York, Chicago, Toronto. Pp. 217. \$1.00 nett (gold).

To those familiar with the exegetical fervor and directness of the other works of the author this volume requires no introduction, except its mere mention. It is worthy of a place in the library of those who wish to bring divine truth to Chinese minds in a fresh and varied form for its suggestiveness. It judiciously leaves out of view all that part of the Apocalypse not embraced within its especial scope.

In the Hour of Silence. By John Edgar McFadyen, B.A. (Oxon), M.A. (Glas.), Prof. of O. T. Literature and Exegesis, Knox College, Toronto. F. H. Revell Co. Pp. 212. \$1.00 nett (gold).

This is a collection of twenty-four short essays on various aspects of the Christian life, some of which have previously appeared as articles in religious journals. They are crisp, fresh, and well worth preservation in the form of a handy little volume like the one here offered.

Life Secrets. Spiritual Insights of a Christian Physician. By Henry Foster, M.D. Compiled and arranged by Theodora Crosby Bliss, F. H. Revell Co. Pp. 241. \$1.00 nett (gold).

This is a selection of some of the Bible-class studies and chapel talks of the well-known founder of the Clifton Springs Sanatorium, who gave his life and his property for the good of others. The subjects, prefaced by a sketch of Dr. Foster, are arranged under twelve general topics. They are thoughtful and spiritual, but not exegetical, and make comparatively slight use of Scripture except as a starting point and embrace few quotations of any sort. It is a useful addition to the numerous books of its class.

The Story of a Living Temple. A Study of the Human Body. By Frederick M. Roositer, B.S., M.D., and Mary Henry Rossiter, A.M. F. H. Revell Co. Pp. 343. \$1.00 nett (gold).

The eight and thirty chapters of this book are occupied with a fascinatingly told account in plain language, but with scientific basis throughout, of the 'house we live in. Despite the general familiarity which we all have with its outlines, the whole reads like a romance, and can hardly fail to make a profound impression of the greatness of the God who planned a temple so wonderful in all its

details. As a book to put into the hands of children its value must be very great. One wonders whether there is anything just like it in Chinese, and if not whether it would not be a suitable book to be transferred—not translated—into that language. It could scarcely fail to open a new range of vision to all who should see it, and the result ought to be an increased use of that glorious air and that blessed sun now so largely a stranger to Chinese domiciles.

A Geography and Atlas of Protestant Missions. Their Environment, Forces, Distribution, Methods, Results, and Prospects at the Opening of the Twentieth Century. By Harlan P. Beach, M. A., Educational Secretary Student Volunteer Movement; Fellow of the American Geographical Society; Member of the American Oriental Society. Vol. I, Geography, pp. 571. N. Y. Student Volunteer Movement, 1901. Vol. II, Statistics and Atlas, royal 8 vo (10 in. by 14½ in.) (Statistics, 54 pages; maps, 18 plates). 1903. Per set, \$3.00 (gold).

Mr. Beach may well be styled the "Educational Secretary," not of the Student Volunteers only but of all 'students' throughout the world. It is one of the mysteries of academic polity why he has not long since been visited with the degree of M. D. as 'Teacher of Missions'. The first of these volumes was published two years ago, but its usefulness was impeded by the delay in preparing the atlas, which proved a task of great difficulty, at length happily surmounted with such distinguished success as to convey no sign of the travail of soul through which the collaborators must have passed. The size of the maps is about 12¾ inches by 16½, sufficient to give a full delineation of many of the areas represented, but not of all. In the latter case the map is divided: Africa requiring four plates, India three, while the greater part of China (to a point somewhat below

Foochow) is compressed into one. The maps are clear and handsomely printed, and merely as such are of great value, as they appear to be drawn to date and carefully executed. Volume I contains XXI Chapters on all the mission fields of the world; the information covering every point which one would be likely to raise. There is also a valuable bibliographical Appendix containing a carefully classified list of leading works on every topic, showing the relations of each work to the chapter of the volume. All this implies and involves an enormous amount of work, but it is mere A, B, C, compared to that condensed in the four and fifty pages of the Atlas under the head of Statistics, where whole volumes have been boiled down into a few lines, and by means of abbreviations readily learned all that one ought to wish to know about every mission station is compressed into a mere thumb-nail of space, reminding one of a herd of wild Texan steers condensed into a small bottle of meat extract. Mr. Beach's latest works suggest the boy's definition of salt, which was "what spoils the potatoes when you don't put it in." Henceforth these two volumes will be an indispensable *vade mecum* to all who wish to be 'up-to-date' on Protestant missions everywhere or anywhere.

A Century of Jewish Missions. By A. E. Thompson. With Introduction by W. E. Blackstone, F. H. Revell Co. Pp. 286. \$1.00 nett (gold).

This volume consists of twenty-three chapters, of which the first seven are introductory, treating of the Jewish people as a factor in the life of the world. In them we learn that the present total of Jews for the whole world is estimated at not less than 12,000,000. Statistics are given of the ascertained or conjectured number in thirty-seven different lands; the largest

total (over 5,000,000) being in Russia, the second largest in Austria-Hungary (more than 1,866,000) and third largest in the United States, where the number has increased since 1880, more than 900,000, being now almost 1,200,000, the Jewish population more than doubling every five years. They are found in every State and territory, as well as in the island possessions of the Republic. In England, Ireland, Scotland, Wales, as well as in fifteen colonies they are unequally dispersed from a mere handful in Barbadoes and Trinidad to 150,000 in England and Wales.

The main significance of the book is its unassuming sketch of missions to the Jews in every land, all of them the product of the past century, and all hindered by that race hatred and intolerance which seem in many nominally Christian lands to be steadily on the increase. The great number of abortive and discontinued missions indicate the difficulty and strain of the work. The lack of interest in its prosecution indicates a serious weakness in modern occidental Christianity. In the chapter on Missions in Papal Europe we are reminded that Adolph Saphir and Dr. Alfred Edersheim were among the fruits of the Budapest Mission, as well as G. R. Lederer, through whom Mr. (now Bishop) Schereschewski was brought to Christ, being found in straitened circumstances in the

streets of New York. The recent notice of Dr. Schereschewski's translations in these columns, by Dr. Martin, suggests that while Jewish converts may not be numerous, their influence may be literally illimitable. Yet according to the showing of this book missions to the Jews are not merely qualitatively important, but even numerically; despite their limited and too often half-hearted prosecution, they make a better showing than missions to heathen. There is much to be read between the lines of this unpretentious volume. Many of the obscure workers here mentioned were models of faith, patience, and courage. As such their work should be studied. The substance of the earlier chapters of the book would make a good theme for lectures to a Chinese theological class. We have not been able to fathom the meaning of the sentence (p. 208) which announces: "The Spanish on horses or camels, or be found outside the Spanish Inquisition."

ACKNOWLEDGMENTS.

The *West China Missionary News*, Chungking. April.

The *China Methodist Forum*. February. Methodist Book Concern, Foochow.

Annual Report of the Kak Chie, Swatow, Mission, for 1902. (Baptist Missionary Union.)

In Preparation.

Editor: D. MACGILLIVRAY, 41 Kiangse Road, Shanghai.

(Correspondence invited).

Twentieth Century
Physics ... S. D. K.

Twentieth Century
Chemistry ... S. D. K.

Growth of the Em-
pire ... S. D. K.

Wallace's Russia ... Rev. J. Miller Gra-
ham, Manchuria,
for S. D. K.

Man and his Mar-
kets ... S. D. K.

Commercial Geog-
raphy of Foreign
Nations ... S. D. K.

Economics of Com-
merce ... Rev. E. Morgan,
Shansi, for S. D. K.

White's School Man-
agement ... Miss G. Howe, for
S. D. K.

- Principles of Western Civilization... Rev. D. S. Murray
for S. D. K.
- History of Modern Peoples ... S. D. K.
- A School Geography, by Herbertson ... S. D. K.
- Life of George Müller. ... Rev. F. W. Baller,
for S. D. K.
- Via Christi ... Miss White.
- Andrew Murray's Spirit of Christ (Mandarin) ... S. D. K.
- Andrew Murray's Abide in Christ... D. MacGillivray,
C. T. S.
- Bunyan's Grace Abounding ... Rev. C. W. Allen.
- Hodder's The Life of a Century, 1800-1900 ... S. D. K.
- Matheson's Spiritual Development of St. Paul, ... S. D. K.
- Training of Teachers. ... Rev. Jas. Sadler.
- Manual of Nursing. Hankow.
- Fundamental Ideas of Sin and Salvation ... E. Morgan.
- History of Ancient Peoples ... S. D. K.
- The Realm of Nature by Mill ... Shepperd.
- Meyer's Present Tenses of the Blessed Life ... C. W. Pruitt.
- Leaders of Modern Industry... S. D. K.

The following books are in preparation and shortly to be published by the Commercial Press of this city :—

- Popular Chemistry. (in Press).
- New Geography ... " compiled.
- New Arithmetic ... " adapted
from Wentworth.
- Hoadley's Physics. (in preparation).
- Hinman's Physical Geography ... "
- Le Conte's Geology. ... "
- Londlin's Political Economy ... "
- Ethnology (Temple Primer Series) ...

We clip the following from the *West China Missionary News* :—

SUGGESTION re PRODUCTION OF FRESH LITERATURE.

In connection with the resolution passed at the last annual meeting of the W. C. R. T. S., re producing fresh literature, one of our subscribers makes the suggestion that in order to avoid having any two workers engaged in translating the same book, it will be well, if those engaged in translation work, will send in the titles of the books, which they are translating, to the Executive Committee of the W. C. R. T. S., in order that a list of such works under preparation may from time to time be published in the *West China News*. He also suggests that the name of the translator should not be published, so that the Examining Committee may not be influenced beforehand. He furnished the following works in 文理 as now being in course of preparation :—

1. "Outlines of the Life of Christ." By Eustace R. Conder.
2. "Old Testament: and Its Contents." By Professor Robertson.
3. "Great Events of History." By William Francis Collier.

Dr. W. E. Macklin, of Nanking, writes to say that he is at work on an abridged version of Green's History of England. Mr. E. T. Williams, now of Peking, late of the Kiangnan Arsenal, is understood to be engaged on a very extensive history of England based on Green's Longer History and the same author's Making of England. This will be the property of the Chinese government, and does not interfere with Dr. Macklin's work.

Editorial Comment.

WE present to our readers this month two views of Kuling, representing sections of that now famous sanitarium, whose purchase has proved an economic as well as a sanitary success. The jaded worker in the pestilent plains below can now find recuperation and rest in a pure bracing atmosphere, instead of leaving for Japan or perhaps for home, and missionaries will always feel grateful to Dr. Griffith John, Mr. E. S. Little, Mr. John Archibald, and others who originated and promoted the Kuling enterprise.

* * *

THE Hankow missionaries have issued a statement setting forth the position of Protestant missionaries in the Hu-kwang provinces in regard to the relation of native Christians to the Chinese officials, etc. This statement, though differing in some points from that published by the China Missionary Alliance, is yet practically the same kind of a document. The publication of this manifesto by the Hu-kwang Missionary Association emphasizes two points, viz., first, that there is need for such a statement. That some of the native members of Protestant churches, and not a few who falsely profess to be members, do take advantage of their connection with foreigners in order to intimidate local officials and deceive the people for purposes of gain, cannot any longer be doubted. It is for the purpose of checking such abuses that the statements published by the

China Missionary Alliance and the Hu-kwang Missionary Association have been issued. Second, it has become necessary to make the position of the Protestant missionary body, as contrasted with that of the Roman Catholics, perfectly clear before the officials and people of the country. The Roman Catholics are forcing the issue upon us, and we shall be bound in self-defence to emphasize the difference between them and us. Indeed the time is not far distant, we believe, when it will become necessary to have separate clauses in the treaties between China and foreign governments, setting forth the very different and constantly diverging policy of the Protestants and Roman Catholics in regard to dealings with the Chinese officials. This statement by Hu-kwang missionaries will, no doubt, be scattered far and wide, as has already been the case with the statement issued by the China Missionary Alliance. From correspondence received by the Executive Committee of the China Missionary Alliance from various parts of China, we have reason to believe that the statement issued by the Alliance is already doing great good. No doubt similar good results will follow the issuance of this statement in the two provinces of Hunan and Hupeh.

* * *

It is the very test of Christianity that it can adapt itself to all civilizations and improve all, and the true native churches of India will no more be like the

Reformed Churches of Europe than the churches of Yorkshire are like the churches of Asia Minor. Strange beliefs, strange organizations, many of them spiritual despotisms of a lofty type like that of Keshub Chunder Sen, the most original of all modern Indians, wild aberrations from the truth, it may be even monstrous heresies, will appear among them, but there will be life, conflict, energy, and the faith will spread, not as it does now like fire in a middle-class stove, but like the fire in the forest. There is far too much fear of imperfect Christianity in the whole missionary organization. Christianity is always imperfect in its beginnings. The majority of Christians in Constantine's time would have seemed to modern missionaries mere worldlings; the converted Saxons were for centuries violent brutes; and the mass of Christians throughout the world are even now no better than indifferents. None the less is it true that the race which embraces Christianity, even nominally, rises with a bound out of its former position and contains in itself thenceforward the seed of a nobler and more lasting life.

So says Meredith Townsend in his book entitled "Asia and Europe," and he has lived long and studied deeply the problems of India as related to European civilization. Readers of the book recognise many of the startling positions taken up by Dr. Pentecost in his lecture in Hongkong and Shanghai on "The Orient and the Western Nations." While not agreeing with much of Townsend's views, we have been struck with the foregoing

sentence, and as we read we unconsciously put "China" for "India" and, *mutatis mutandis*, is it not a correct forecast?

* * *

At the Decennial Missionary Conference held in Madras last December an appeal was unanimously passed by a rising vote, calling for nine thousand more missionaries. At present there are about three thousand missionaries in India, including ministers, laymen and women. Such, however, are the conditions of the work and such the urgency of the situation that they feel that there ought to be at least one missionary to every fifty thousand of the population. This would mean quadrupling the present number of missionaries in India, but it is no more than the churches of Christian lands are capable of if they but give themselves to the effort. The wealth of Christian countries is increasing in wonderful ratio, and the number of men and women whose sympathies are enlisted in the work of missions is increasing as never before. And such an appeal as this, while it may startle timid people, is just the tonic that the church needs to stimulate it to the greatest effort.

* * *

OUR brethren in India justify their appeal by the following cogent reasons:—

(1). Because of the abundant and unique facilities for work throughout these great dependencies of the British crown and the large measure in which their people are absorbing Western ideas.

(2). Because India, now awakening from the sleep of centuries, is in its most plastic and formative condition, so that the impressions, good or ill, which it receives in these present fateful years, are likely to affect its future for centuries to come.

(3). Because this critical time is rapidly passing. Many forms of worldliness, and many motives at variance with the Spirit of Christ, are competing for the dominion of the Indian mind and heart, and loss of the present opportunity may multiply our difficulties and enfeeble and hamper our work in coming decades.

Many of these reasons would seem to apply to China almost as well as to India. Why should not the missionaries of China be stirred by a similar impulse with the missionaries of India? If not in united body, yet certainly in their individual capacity and in their annual meetings, etc., they should emulate the courage and the faith of their brethren in India. We have a still larger field. Let us have a still larger faith.

* * *

BELOW we present what is supposed to be the latest census of the Chinese empire, recently completed in obedience to the orders of the Treasury Department, Peking. We give the figures for what they are worth. Some will think they are too large, especially in view of the recent ravages of famine and plague. Of course under the present régime a correct census is an impossibility. According to this table the proverbial four hundred millions is abundantly justified:—

Province.	Area in sq. kil.*	Population.	Pop. per sq. kil.
Chihli ...	300,000	29,937,000	70
Shantung ...	145,000	38,247,900	263
Shansi ...	212,000	12,200,456	57
Honan ...	176,000	35,316,825	201
Kiangsu ...	100,000	13,980,235	140
An-hui ...	142,000	23,672,314	167
Kiangsi ...	180,000	26,532,125	148
Chekiang ...	95,000	11,580,692	122
Fukien ...	120,000	22,876,540	191
Hupei ...	185,000	35,280,675	191
Hunan ...	216,000	22,169,673	103
Kansu ...	321,000	10,385,376	32
Shensi ...	195,000	8,450,182	43
Szechuan ...	566,000	68,724,890	121
Kuangtung ...	259,000	31,865,251	123
Kuangsi ...	200,000	5,142,330	26
Kuei-chow ...	174,000	7,650,282	44
Yunnan ...	380,000	12,721,574	34
For 18 prov.	3,970,000	407,737,305	103
Manchuria ...	942,000	8,500,000	9
Mongolia ...	3,543,000	2,580,000	.9
Tibet ...	1,200,000	6,430,000	5
Turkestan ...	1,426,000	1,200,000	.8
Total ...	11,081,000	426,447,325	37.7

* * *

A BASIS OF UNION FOR ALL EVANGELICAL CHRISTIANS.

Pastor P. Kranz sends us the following lines:—

Dr. Martin Luther's paraphrase of the *second article of the Creed*, as given in his smaller Catechism, seems to me suitable to form a *sound basis of union* for all evangelical Christians in the whole world and also for the churches in China. Translated from the German it reads thus:—

"I believe that Jesus Christ, true God begotten of the Father from everlasting, and also true man born of the Virgin Mary, *is my Lord*, who has saved me, a lost, condemned man, and has recovered and redeemed me from all sins, from death and the power of Satan, not with gold or silver, but by His holy and precious blood and by His innocent suffering and death, in order that I should be His own and should live under Him in His kingdom and serve Him in

* A square kilometer equals 5.8 of a square mile.

eternal righteousness, innocence and happiness, just as He is raised from the dead, liveth, and reigneth forever. Amen."

* * *

From the *Missionary Review of the World* we cull the following figures relating to China. They form part of the Summary of Protestant Missions according to countries, published by Rev. H P. Beach in "The Geography and Atlas of Protestant Missions," a work which we hope soon to see out in the East:—

Societies ...	68
Area ...	1,353,350

Population ...	386,000,000
Ordained men ...	610
Unordained men ...	578
Missionaries' wives...	772
Other women ...	825
Total foreign force...	2,785
Native workers ...	6,388
Stations ...	653
Out-stations ...	2,476
Communicants ...	112,808
Total adherents ...	204,672
Day-schools...	1,819
Day pupils ...	35,412
Advanced schools ...	170
" students	5,150
Male physicians ...	162
Women " ...	79
Hospital and dispensaries ...	259
Patients during year	691,732

Missionary News.

Typical Christians in Japan.

The first Presbyterian church in Japan was organized in July, 1873, with about a dozen members. Of this number the greater part were students who had been attendants upon a Bible class for some months and had thus, in their desire to learn English, come to a knowledge of the true God and Christ as the only Savior. The edicts against Christianity had been removed from public places but a short time before, but were not revoked, and several thousand of the Catholic Christians were still in prison on account of their faith.

Last evening I was present at a social gathering of the members of the same church, at which about seventy-five were present, and the contrast was most striking and interesting. The occasion of the gathering was to bid farewell and God-speed to Miss Case, and two of their number, who were about to

leave for a time. Miss Case has been doing missionary work among them for some years and was soon to return for a visit to the U. S.

One of the number was the head of the Post and Telegraph Department in Yokohama and has been recently appointed delegate to the Telegraph Conference which is soon to meet in London. Another holds the position of Treasurer of the Post Office in Yokohama.

Another member of the church who was present was the head of the Highest Court in Yokohama, who is also President of the Young Men's Christian Association. He is a man of most engaging presence and manners, and when asked to take the presidency of the Y. M. C. A. at first declined, but afterwards accepted and gave as his reason for having declined that he feared he might not be able to fill such a position properly, and he was unwilling to take such an office and become a mere figure-head. His active interest in the

Association has done much towards promoting its success and popularity.

Another member of the congregation who was present is an Associate Judge.

Another church member, and one of the elders, is the manager of a large Christian Printing Company, which has now 220 persons in its employ. Every Monday morning all these are gathered for a religious service before beginning the work of the week. This Company was started but a few years ago, but has secured already a large business, which extends to Korea, China, and the Philippine Islands. Their work is such a character that it is probable that even the English Scriptures for the supply of the east will be printed here instead of in New York or London. It has been found that this can be done at a saving of from one-third to one-half of the cost.

Last Tuesday evening we had as our guest the head of the Yokohama prison, who at one time was appointed to the same position in Tokio. On account of his activity as a Christian, a great outcry was raised against him by the Buddhists, who claimed that as nearly all of the inmates were of that faith it was unjust to have them placed in a position where they might be improperly influenced to change their belief. So great was the pressure brought to bear against this man he was transferred to Yokohama, but his Christian character has not changed. He tells me now that a large number of his subordinates are Christians, and he is anxious to have a church erected near by for their accommodation.

Such are some of the typical Christians to be found in the Japanese churches.

H. LOOMIS,

Agent, A. B. S.

Yokohama.

English Methodist Mission.

Through the kindness of Rev. J. Hinds we are able to give the following particulars of the English Methodist Mission annual meetings in Tientsin, on March 15th, 1903, and following days:—

"The native session commenced on Tuesday. And as this was the first time since the trouble in 1900 that our preachers and delegates from the Chinese church have been able to meet, there were numerous questions to be dealt with; some of them of a difficult and delicate nature.

It was a great joy to the missionaries and the native brethren to have this opportunity of meeting after the trials and dangers of the late uprising and deliberating upon the work of God in our various fields of labour. The first day of our foreign session was principally taken up with reports from the various circuits and branches of medical work. In Tientsin the difficulties of the work have in no way been lessened since the recent upheaval, and until our chapels and schools can be rebuilt our work is carried out under great difficulties. Terrible havoc has been wrought by death amongst our people during the last two years; the troubles through which they have passed being, I fear, responsible for this death, so that the Boxer trouble has been responsible for the death of a good many, whose names do not appear on the roll of martyrs. There are in consequence a good many new faces to be seen at our services in the city.

The stations on the Grand Canal are slowly recovering something of their former prosperity, though at Tang-kuan-tien considerable trouble has been caused by the aggressiveness of the Roman Catholics, upheld apparently by the foreign priest.

In Shantung peace has been fully restored. Our work has been carried out without opposition and with evidence of increasing appreciation. Work has been re-established at all our centres. Some of the smaller places have, for the time being, been lost to us, but none of the more important interests have failed. The day-schools have been re-opened with their full complement of scholars, and in some places even more.

It is found impossible to cover the ground in Shantung from one centre, and so the circuit has been divided and a new centre formed at Wu-ting-fu city.

The work in the eastern district also has been divided into two circuits; the western part to be known as Tong-shan circuit, the eastern part as Yung-ping fu circuit, where a favourable settlement has been effected by Rev. John Hedley. Matters settled down earlier on this side than in Shantung, so that the work is in a more advanced state than in some other parts. A new church, large and commodious, has been built at Tong-shan. Nearly the half of the amount required for the building was raised by local contributions; the amount being

Tls. 1,848.00=£221.2.10. It is also proposed to start a school for instruction in English at Tong-shan.

This being the first time since the trouble that the membership returns have been gone into in detail, and the full effects of the disaster known, we are compelled to return the serious decrease of 674 members. Our statistical returns therefore are as follows:—

Churches, 177; members, 1,818; probationers, 904. Very few baptisms have taken place, as it is felt that at present we ought to move slowly. Those therefore who have been received by baptism in nearly all cases have been on probation for periods varying from three to five years.

The medical mission work at Lao-ling, until the doctor's house now in process of reconstruction is ready, has been carried on by the periodic visits of Dr. Jones, and the large number of 11,132 visits of patients have been recorded. Dr. Jones has also carried on dispensary work in Tientsin city during the year.

Dr. Robson has also conducted itinerant medical and evangelistic work in the Tong-shan and Yung-ping fu circuits."

Diary of Events in the Far East.

May, 1903.

The Crisis in the North.

For the benefit of our readers we give the gist of London and Tokio telegrams (mainly taken from the *N.-C. Daily News*) on the above subject:—

1st.—Speaking in the House of Lords, Lord Lansdowne, Secretary for Foreign Affairs, said: "The Russian Ambassador has informed me that the discussions proceeding in Peking concern Manchuria alone, and relate to certain guarantees which are indispensable for securing Russian interests after the evacuation."

—In discussing the present crisis, all the Japanese journals declare that they do not object to the legitimate expansion

of Russia, but that they cannot reconcile her acts with any policy tending to promote interstate trade or friendship, or secure the integrity of China.

7th.—The Japanese National Unionists have telegraphed in the name of Prince Konye to T. E. Viceroy Yuan Shi-k'ai and Chang Chih-tung, advising the immediate opening of Manchuria.

Telegrams continue to reach Japan announcing the absence of all steps to evacuate Manchuria by Russia.

The Chinese female students of Tokio have formed themselves into an association to learn military nursing.

11th.—Mr. Secretary Hay has published some dispatches from the United States Ambassador at St. Petersburg

who, prior to the present crisis, reminded Count Lam-dorff of the pledges regarding the open door in Manchuria. Count Lam-dorff said that negotiations between Russia and China do not require the approval of the United States; and Russia still favoured the open door as understood by the Czar's government.

22nd.—Replying to the Korean government's protests as to timber-cutting on Peng-ma, and the settlement of Russian subjects at Yon-gam-pho, the Russian Minister at Seoul has replied curtly that Russian subjects are exercising privileges acquired under the lumber concession of 1896, and are therefore entitled to the protection of the Korean government.

Trouble in the South West.

21st.—There has been a serious anti-dynastic outbreak in Yunnan. The rebels have captured the city of Ling-an-fu. The French Consul-General reports that the situation is grave.

Issue of Imperial decree cashiering a number of civil and military officials of Yunnan for inability to prevent rebel bands capturing the prefectural city of Lian-fu, Yunnan province.

Miscellaneous.

19th, 20th and 21st.—Imperial audiences granted to Chang Chih-tung, Viceroy of the Hu-kuang provinces.

22nd.—The Chinaman charged with the murder of Yeung Kue-wan, the reform leader, in January 1901, has been sentenced to death in Hongkong. It seems, from the evidence at his trial, that the Canton authorities instigated this and similar murders, and rewarded the miscreants with money and decorations.

—A Chinese had stabbed to death by a resident foreigner named P. A. Sousa, who had been annoyed by bell-pulling and other interferences by passers-by. The case will be tried in Macao by the Portuguese authorities.

Missionary Journal.

BIRTH.

At Shanghai, May 28th, the wife of Rev. ERNEST BOX, L. M. S., Shanghai, of a son.

MARRIAGE.

At London, England, April 8th. ALICE, eldest daughter of Rev. Wm. A. Wills, E. B. M., Shantung, and Henry Martyn Thompson.

DEATH.

At Chefoo, April 28th, ROSE F. BASNETT, C. I. M., aged 37.

ARRIVALS.

AT SHANGHAI:

May 5th, F. and Mrs. DICKIE, and two children, C. I. M. (returning).

May 6th, Rev. F. T. and Mrs. BRADSHAW, A. B. M. U., Sui-fu (returning).

May 18th, Dr. and Mrs. A. M. WESTWATER, U. F. C. S. M., Liao-yang (returning).

May 24th, Dr. E. E. LEONARD, A. P. M., Peking (returning).

May 28th, Rev. W. W. LAWTON, wife and children, S. B. C., Chinkiang; Miss LOTTIE W. PRICE, S. B. C., Shanghai (all returning.)

DEPARTURES.

FROM SHANGHAI:

May 4th, R. WILLIAMS, C. I. M., for England; A. H. SANDERS, C. I. M., for Australia.

May 9th, Rev. and Mrs. GEO. F. PARTCH and child, A. P. M., Shanghai, for U. S. A.

May 16th, Dr. and Mrs. WM. ASHMORE, A. B. M. U., Swatow; Miss C. WAINOCK, A. C. M., Shanghai; Mr. and Mrs. A. N. CAMERON, unconnected; Rev. and Mrs. W. B. NANCE, and two children, and Mrs. D. L. ANDERSON, M. E. M. S., Soochow; Miss J. G. EVANS, A. B. C. F. M., Peking; Miss CROUCHER, M. E. M., Peking, all for U. S. A.

May 23rd, Miss MURRAY, A. F. M., Nanking, for U. S. A.

May 25th, Mrs. ANNA L. DAVIS, W. F. M. S., Nanking; Mrs. G. A. STUART and four children, M. E. M., Nanking; W. A. ESTES and child, A. F. M., Nanking; Rev. and Mrs. H. E. STUDLEY and two children, Reformed Church in America, Swatow, for U. S. A.

May 26th, Miss JULIA K. MACKENZIE, S. B. C., Chinkiang, for U. S. A.

May 29th, Misses L. and H. L. REID, C. I. M., for New Zealand.

May 30th, Dr. W. R. FARIES and three sons, A. P. M., Wei-hien, for U. S. A.

May 31st, Rev. J. W. STEVENSON, C. I. M., for England; and Rev. G. A. STUART, M. D., and son, M. E. M., Nanking, for Europe, via Siberia.

